

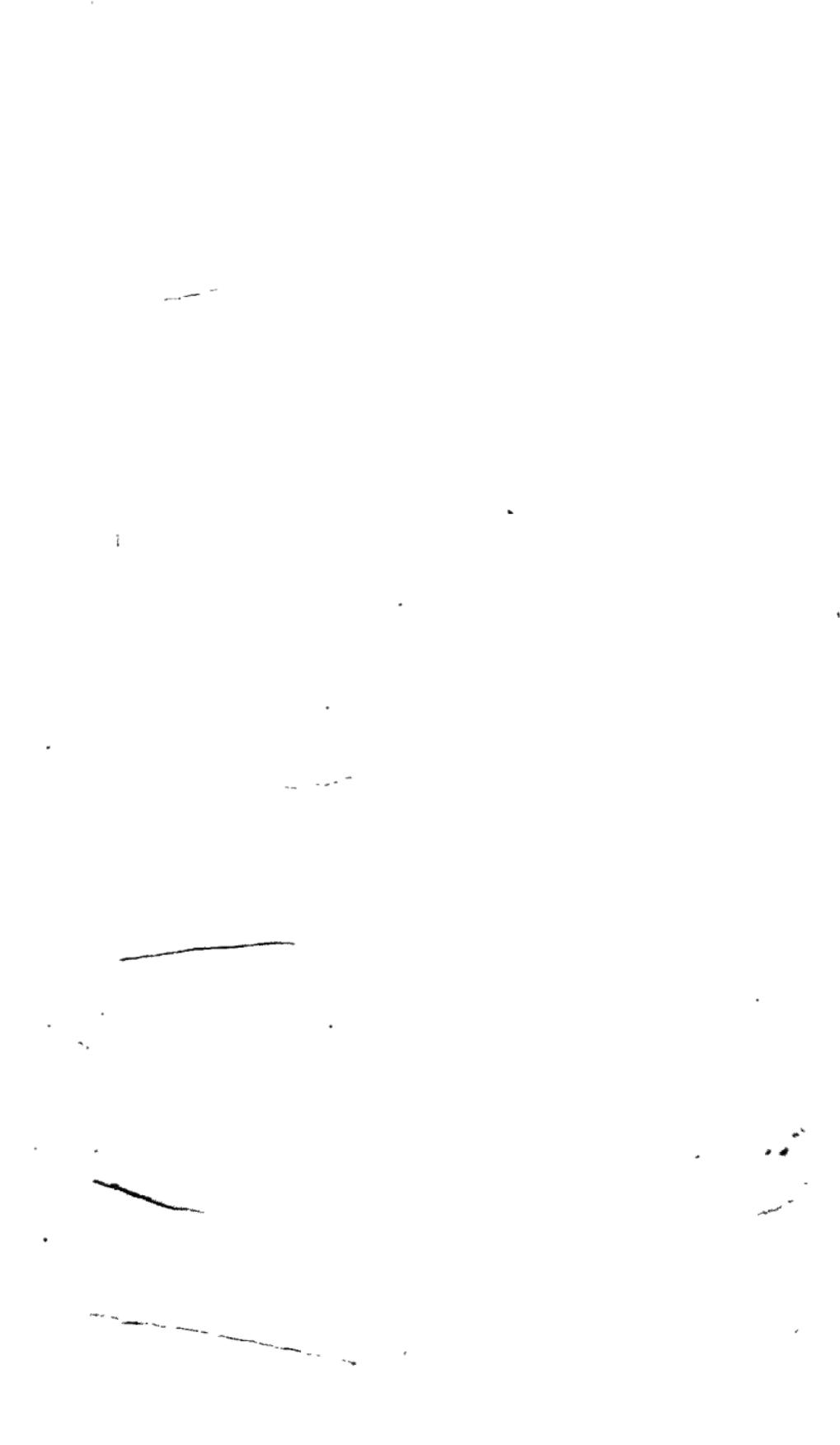
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VOL

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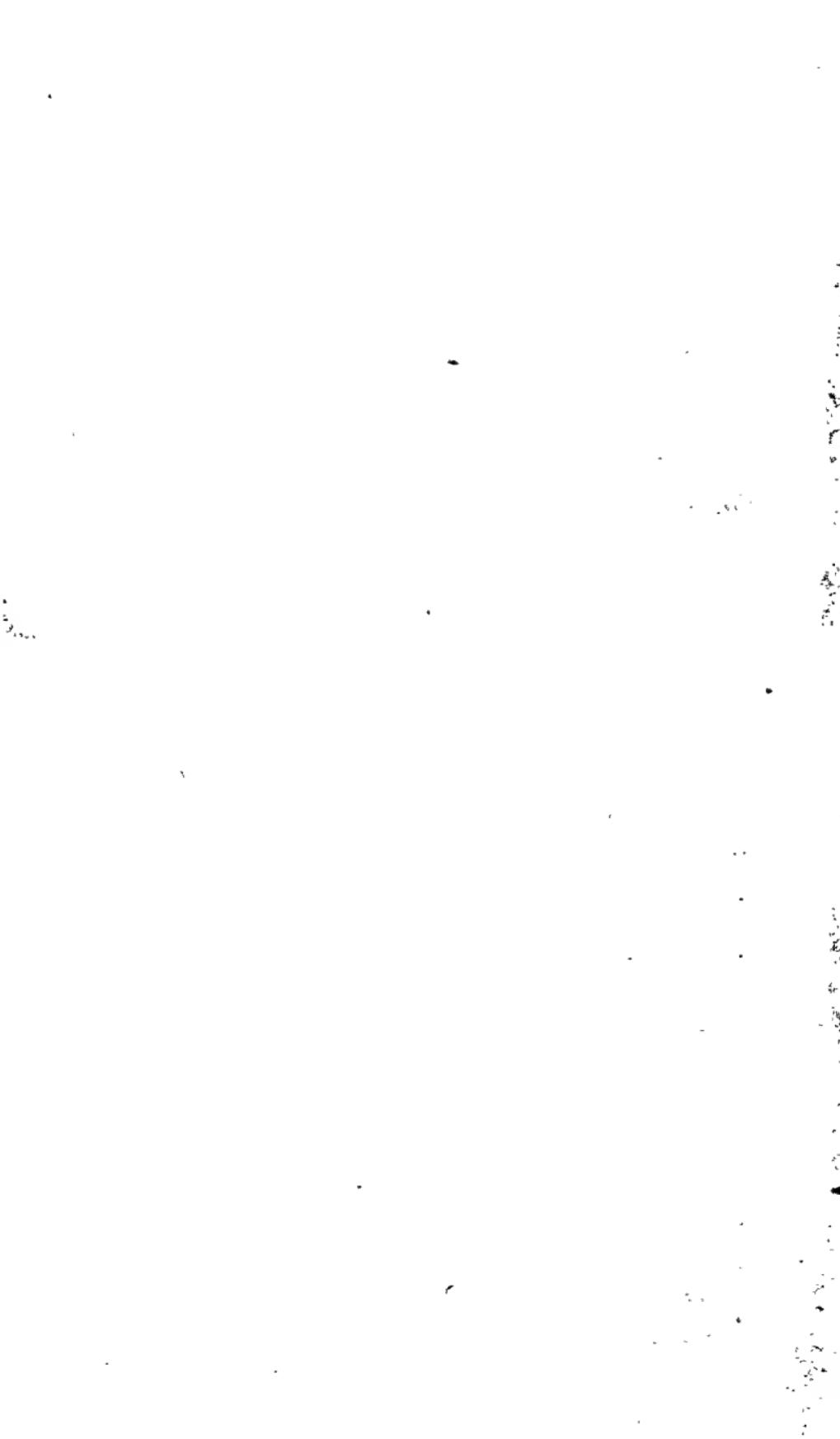
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## PREFACE

THE collection of songs edited in the present volume possesses a twofold interest. Composed so long ago as the fourteenth century A. D., it claims the attention not only of the philologist as the oldest known specimen of the Kāshmīrī language, but also, and still more, that of the student of religions.

In ancient times, the religious system based on Śaiva Yōga was the object of much study amongst the learned men of Kashmīr. From that remote corner of North-Western India their teaching influenced the whole peninsula,—so much so that we even read that Rāmānuja, the leader of a rival Vaiṣṇava belief, felt compelled to travel from distant Madras to Kashmīr, with the special object of combating the hostile creed at its fountain head. There is an imposing mass of Kashmir Śaiva literature still extant: Much of it has been published in the original Sanskrit, and more than one English work has been devoted to it.

Lallā, or Lal Dēd, the authoress of the following verses, was a wandering ascetic, and a devoted follower of this cult. The importance of her songs consists in the fact that they are not a systematic exposé of Śaivism on the lines laid down by the theologians who preceded her, but illustrate the religion on its popular side. What we have here

is not a mere book-religion as evolved in the minds of great thinkers and idealists, but a picture of the actual hopes and fears of the common folk that nominally followed the teaching of these wise men whom they had accepted as their guides. The book, in short, gives an account, often in vivid and picturesque language, of the actual working out in practice of a religion previously worked out in theory. As such, it is a unique contribution to the body of evidence that must necessarily form the basis of a future history of one of the most important religious systems of India.

A word may be added as to the respective shares of those responsible for the preparation of this edition. While each has considered and has discussed what the other has written, it may be roughly assumed that, while the account of the Yōga system and the many notes referring to it are directly, or indirectly, from the pen of Dr. Barnett, the preparation of the text, its translation, the various appendixes, and the vocabulary are the work of Sir George Grierson.

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SHRINIVAS IYENGAR, P. T.—*The Śiva-sūtra-vimarsinī* of Kṣemarāja, translated into English. Reprinted from 'Indian Thought'. Allahabad, 1912.

SRI CHANDRA VASU.—*The Yōga Sāstra, Śiva-saṁhitā*. In 'Sacred Books of the Hindus', vol. xv, Part I. Allahabad, 1913.

*An Introduction to Yōga Philosophy: Sanskrit Text, with English Translation of (1) the Śira-saṁhitā, and of (2) The Ghērandā-saṁhitā*. Ibid., Parts II and IV. Allahabad, 1914-15.

CHATTERJI, J. C.—*Kashmir Shaivism*, vol. ii, Fasciculus I. The Research Department, Kashmir State, Srinagar, 1914.

PANCHAM SINH.—*The Haṭha-yoga-pradīpikā* of Svātmārāma, Sanskrit Text and English Translation. In 'Sacred Books of the Hindus', vol. xv, Part III. Allahabad, 1915.

PŪRNĀNANDA.—*Sat-cakra-nirūpana*. Text often printed in India.

BARNETT, L. D.—Translation of the *Bhagavad-Gītā*. In the Temple Classics. London, 1905.

## SYSTEM OF TRANSLITERATION USED

THE system of transliteration is the same as that employed by Sir George Grierson in his *Kāshmīrī Dictionary*.

The Mātrā-*vowels* are represented as follows:

कूक् *k*<sup>a</sup>*ka*, कृक् *k*<sup>ā</sup>*k*<sup>i</sup>, कृक् *k*<sup>o</sup>*k*<sup>u</sup>, कृक् *k*<sup>ū</sup>*k*<sup>ū</sup>; कि *k*<sup>i</sup>, कू *k*<sup>u</sup>, कू *k*<sup>ū</sup>,  
कृ *k*<sup>ē</sup>, कृ *k*<sup>ō</sup>.

The ordinary vowels are represented as follows:

का *ka*, का *kā*, कि *ki*, की *ki*, कु *ku*, कू *kū*, के *ke*, कै *kē*, कै *kai*,  
को *kō*, को *kō*, कौ *kau*, कृकि *kākī*, कृक् *kok*<sup>u</sup>, कृक् *kük*<sup>u</sup>, कृक् *kök*<sup>u</sup>,  
कृक् *kök*<sup>u</sup>, कृक् *kök*<sup>u</sup>, कृक् *kök*<sup>u</sup>.

ऋ is no longer a vowel, and is represented by *ru*. चूर्ण is similarly represented by *rē*. Anunāsika is represented by ~. Thus कै *kā*.

The Kāshmīrī consonants are:

क *ka*, क्ष *kha*, ग *ga*, (घ) *gha*, (ङ) *ṇa*.

च *ce*, छ *chē*, ज *je*, (ঝ) *jhe*, জ *ṇe*.

ত *ta*, ত *tsha*, ত *za*.

ঢ *ṭa*, ঢ *ṭha*, ঢ *da*, (ঢ) *dha*, (ণ) *ṇa*.

ত *ta*, ত *tha*, দ *da*, (ধ) *dha*, ন *na*.

প *pa*, প *pha*, ব *ba*, (ভ) *bha*, ম *ma*.

য *yē*, র *ra*, ল *la*, ব *va*.

শ *shē*, (শ) *shē*, স *sa*, হ *ha*.

Letters enclosed in brackets are found only in borrowed words, and do not belong to the language.

For further particulars Sir George Grierson's *Kāshmīrī Dictionary*, in course of publication by the Asiatic Society of Bengal, and his *Manual of the Kāshmīrī Language*, published by the Clarendon Press, may be consulted.

For Sanskrit, the ordinary system of the Royal Asiatic Society is followed.

## INTRODUCTION

THE verses in the following collection are attributed to a woman of Kashmīr, named, in Sanskrit, Lallā Yōgiśwari. There are few countries in which so many wise saws and proverbial sayings are current as in Kashmīr,<sup>1</sup> and none of these have greater repute than those attributed by universal consent to Lal Dēd, or 'Granny Lal', as she is called nowadays. There is not a Kāshmīrī, Hindū or Musalmān, who has not some of these ready on the tip of his tongue, and who does not reverence her memory.

Little is known about her. All traditions agree that she was a contemporary of Sayyid 'Ali Hamadāni, the famous saint who exercised a great influence in converting Kashmīr to Islām. He arrived in Kashmīr in A.D. 1380, and remained there six years, the reigning sovereign being Qutbu'd-Din (A.D. 1377-93).<sup>2</sup> As we shall see from her songs, Lallā was a Yōginī, i.e. a follower of the Kashmīr branch of the Śaiva religion, but she was no bigot, and, to her, all religions were at one in their essential elements.<sup>3</sup> There is hence no inherent difficulty in accepting the tradition of her association with Sayyid 'Ali. Hindūs, in their admiration for their coreligionist, go, it is true, too far when they assert that he received his inspiration from her, but the Musalmāns of the Valley, who naturally deny this, and who consider him to be the great local apostle of their faith, nevertheless look upon her with the utmost respect.<sup>4</sup>

Numerous stories are current about Lallā in the Valley, but none of them is deserving of literal credence. She is said

<sup>1</sup> See, for instance, the *Dictionary of Kāshmīr Proverbs and Sayings*, compiled by Mr. J. Hinton Knowles (Bombay and London, 1885).

<sup>2</sup> *Panjab Notes and Queries*, ii. 432.

<sup>3</sup> Compare verse 8 in the following collection.

<sup>4</sup> Cf. Lawrence, *Valley of Kashmir*, p. 292.

## INTRODUCTION

to have been originally a married woman of respectable family. She was cruelly treated by her mother-in-law, who nearly starved her.<sup>1</sup> The wicked woman tried to persuade Lallā's husband that she was unfaithful to him, but when he followed her to what he believed was an assignation, he found her at prayer. The mother-in-law tried other devices, which were all conquered by Lallā's virtue and patience, but at length she succeeded in getting her turned out of the house.<sup>2</sup> Lallā wandered forth in rags and adopted a famous Kāshmīrī Saiva saint named Sēd Bōy<sup>a</sup> as her *Guru* or spiritual preceptor. The result of his teaching was that she herself took the status of a mendicant devotee, and wandered about the country singing and dancing in a half-nude condition. When remonstrated with for such disregard for decency, she is said to have replied that they only were men who feared God, and that there were very few of such about.<sup>3</sup> During this time Sayyid 'Alī Hamadānī arrived in Kashmīr, and one day she saw him in the distance. Crying out 'I have seen a man', she turned and fled. Seeing a baker's shop close by, she leaped into the blazing oven and disappeared, being apparently consumed to ashes. The saint followed her and inquired if any woman had come that way, but the baker's wife, out of fear, denied that she had seen any one. Sayyid 'Alī continued

<sup>1</sup> Compare the Kāshmīrī saying:—

*hond<sup>b</sup> marān kina kath,  
Lali na lūñū bali na zāh.*

'Whether they killed a big sheep or a small one, it was all the same; Lal had always a stone for her dinner.' For, when she dined in the presence of other people, the mother-in-law used to put a lumpy stone on her platter and thinly cover it with rice, so that it looked like quite a big heap. Still she never murmured. Cf. K. Pr., p. 82, and *Panjab Notes and Queries*, ii. 743.

<sup>a</sup> For these, and other stories, see *Panjab Notes and Queries*, i.c.

<sup>b</sup> See K. Pr. 20, quoted in full on p. 222 below. PNQ. makes another saint, a contemporary of Sayyid 'Alī, called Nūru'd-din, the hero of the story; but every version that we have seen or heard elsewhere gives it as above. PNQ. adds that Nūru'd-din, 'not to be outdone in miracles, then disappeared on the spot, and after much searching she found him between two platters in the form of a diamond'. A story very similar to that given above will be found in Mēntunga's *Prabandhacintāmaṇi*, where the hero is a Kṣatriya named Jagaddēva, and the unclothed lady a dancing-girl: Bombay edition (1888), p. 296, and Tawney's translation, p. 186.

his search, and suddenly Lallā reappeared from the oven clad in the green garments of Paradise.

The above stories will give some idea of the legends that cluster round the name of Lallā. All that we can affirm with some assurance is that she certainly existed, and that she probably lived in the fourteenth century of our era, being a contemporary of Sayyid 'Ali Hamadānī at the time of his visit to Kashmir. We know from her own verses<sup>1</sup> that she was in the habit of wandering about in a semi-nude state, dancing and singing in ecstatic frenzy as did the Hebrew *nabi's* of old and the more modern Dervishes.

No authentic manuscript of her compositions has come down to us. Collections made by private individuals have occasionally been put together,<sup>2</sup> but none is complete, and no two agree in contents or text. While there is thus a complete dearth of ordinary manuscripts, there are, on the other hand, sources from which an approximately correct text can be secured.

The ancient Indian system by which literature is recorded not on paper but on the memory, and carried down from generation to generation of teachers and pupils, is still in complete survival in Kashmir. Such fleshy tables of the heart are often more trustworthy than birch-bark or paper manuscripts. The reciters, even when learned Pandits, take every care to deliver the messages word for word as they have received them, whether they understand them or not. In such cases we not infrequently come across words of which the meaning given is purely traditional or is even lost. A typical instance of this has occurred in the experience of Sir George Grierson. In the summer of 1896 Sir Aurel Stein took down in writing from the mouth of a professional story-teller a collection of folk-tales, which he subsequently made over to Sir George for editing and translation. In the course of dictation, the narrator, according to custom, conscientiously reproduced words of which he did not know the sense. They

<sup>1</sup> Nos. 77 and 94.

<sup>2</sup> See, for instance, p. li of the late Professor Bühler's *Detailed Report of a Tour in Search of Sanskrit MSS. made in Kashmir, &c.* (Bombay, 1877), where two of these collections are mentioned.

were ‘old words’, the signification of which had been lost, and which had been passed down to him through generations of *ustāds*, or teachers. That they were not inventions of the moment, or corruptions of the speaker, is shown by the facts that not only were they recorded simultaneously by a well-known Kāshmīrī Pandit, who was equally ignorant of their meanings, and who accepted them without hesitation on the authority of the reciter, but that, long afterwards, at Sir George’s request, Sir Aurel Stein got the man to repeat the passages in which the words occurred. They were repeated by him *verbatim, literatim, et punctatim*, as they had been recited by him to Sir Aurel fifteen years before.

The present collection of verses was recorded under very similar conditions. In the year 1914 Sir George Grierson asked his friend and former assistant, Mahāmahōpādhyāya Pandit Mukunda Rāma Śāstrī, to obtain for him a good copy of the *Lallā-vākyāni*, as these verses of Lallā’s are commonly called by Pandits. After much search he was unable to find a satisfactory manuscript. But finally he came into touch with a very old Brāhmaṇ named Dharmā-dāsa Darwēsh of the village of Gush.<sup>1</sup> Just as the professional story-teller mentioned above recited folk-tales, so he made it his business, for the benefit of the piously disposed, to recite Lallā’s songs as he had received them by family tradition (*kula-paramparācāra-krama*). The Mahāmahōpādhyāya recorded the text from his dictation, and added a commentary, partly in Hindi and partly in Sanskrit, all of which he forwarded to Sir George Grierson. These materials formed the basis of the present edition. It cannot claim to be founded on a collation of various manuscripts, but we can at least say that it is an accurate reproduction of one recension of the songs, as they are current at the present day. As in the case of Sir Aurel Stein’s folk-tales, this text contains words and passages which the reciter did not profess to understand. He had every inducement to make the verses intelligible, and any conjectural

<sup>1</sup> The Goosh of the maps. It is about thirty miles from Bāramūla, and is not far from the famous shrine of Sāradā. See Stein’s Translation of the *Rājatarangiṇi*, ii. 280 and 288.

emendation would at once have been accepted on his authority ; but, following the traditions of his calling, he had the honesty to refrain from this, and said simply that this was what he had received, and that he did not know its meaning. Such a record is in some respects more valuable than any written manuscript.

Besides this collection, we have also consulted two manuscripts belonging to the Stein Collection housed in the Oxford Indian Institute.<sup>1</sup> Both were written in the Śāradā character. Of these, one (No. ccclvi of the catalogue, and referred to as 'Stein A' in the following pages) is but a fragment, the first two leaves and all those after the seventeenth being missing. It is nevertheless of considerable value ; for, besides giving the text of the original, it also gives a translation into Sanskrit verse, by a Pandit named Rājānaka Bhāskara, of songs Nos. 7-49. The Kāshmīrī text, if we allow for the customary eccentricities of spelling, presents no variant readings of importance and is in places corrupt. We have, therefore, not taken account of it ; but, so far as it is available, we reproduce the Sanskrit translation under each verse of our edition.<sup>2</sup>

The other manuscript (No. ccclv—referred to herein as 'Stein B') demands more particular consideration. It contains the Kāshmīrī text of forty-nine of the songs in the present collection. The spelling is in the usual inconsequent style of all Kāshmīrī manuscripts written before Īśvara-kaula gave a fixed orthography to the language in the concluding decades of the nineteenth century,<sup>3</sup> and there are also, as usual, a good many mistakes of the copyist. It is, however, valuable as giving a number of variant readings, and because the scribe has marked the metrical accentuation of most of the verses, by putting the mark || after each accented word.<sup>4</sup> For this reason, and also because it gives a good example of the

<sup>1</sup> See JRAS., 1912, pp. 587 ff.

<sup>2</sup> Since the above was written, a complete edition of Rājānaka Bhāskara's translation has been printed in Kashmir. It covers altogether sixty of Lallā's verses. From this edition, the verses missing in Stein A have been supplied.

<sup>3</sup> Īśvara-kaula's spelling is that followed in our printed text.

<sup>4</sup> Regarding the accentual nature of Lallā's metre, see Appendix III.

spelling of Kāshmīrī before Iśvara-kaula's time, under each verse of our text we reproduce, in the Nāgarī character the corresponding verse, if available, of this manuscript. Except that we have divided the words—a matter which rarely gives rise to any doubt—we print these exactly as they stand in the manuscript with all their mistakes and inconsistencies of spelling.

The order of verses in this manuscript is different from that of Dharma-dāsa's text, and we have therefore, in Appendix IV, given a Concordance, showing the correspondence between the two.

Although there is not much consistency in old Kāshmīrī spelling, the following general remarks may facilitate the reading of the text of Stein B. No attempt is made in it to indicate the existence of *mātrā*-vowels or the consequent epenthetic changes of vowels caused by them.<sup>1</sup> For instance, the word *tōtū* (तृत्य) is spelt तत्तो, and the termination -*wónū* (बोनु) is spelt वानो. As a rule, long vowels are written in the place of these *mātrā*-vowels, the spelling of the old Prakrit from which Kāshmīrī is derived being thus perpetuated. Thus, we have just seen that *u-mātrā* is represented by *ō*. Similarly, *i-mātrā* is represented by *ī*. For instance, *tāmī* (तीमि) is spelt तमी, and *tōpītan* (तापितन्) is spelt तापीतन्. Again, *ü-mātrā* is represented by *ū*, as in *trövū* (त्रृत्यु), written चात्यु.

Kāshmīrī possesses a series of affricatives च ca, छ cha, and झ za. In Iśvara-kaula's system these are indicated, as shown here, by dots put under the corresponding palatal letters. In Stein B, on the contrary, they are indicated by the palinals without any distinguishing mark—thus च, छ, झ. The true palinals are then distinguished by adding to each the letter ya. Thus—छ ca, छ cha, and झ ja.

It is a universal rule in Kāshmīrī that every final surd consonant is aspirated. Thus, *rāt*, night, is pronounced *rāth*,

<sup>1</sup> In our printed text in the Roman character, these are indicated by small letters above the line. Iśvara-kaula indicates them with the help of the sign for virāma. Thus, ē, ī, ū.

and in Íśvara-kaula's spelling is written रात्. Before his time it was not customary to indicate this aspiration in writing, and accordingly Stein B spells this word as रात्, and so on in other cases.

Lallā's songs were composed in an old form of the Kāshmīrī language,<sup>1</sup> but it is not probable that we have them in the exact form in which she uttered them. The fact that they have been transmitted by word of mouth prohibits such a supposition. As the language changed insensibly from generation to generation, so must the outward form of the verses have changed in recitation. But, nevertheless, respect for the authoress and the metrical form of the songs have preserved a great many archaic forms of expression.<sup>2</sup>

As already said, Lallā was a devout follower of the Kāshmīrī school of Yōga Saivism. Very little is yet known in Europe concerning the tenets of this form of Hinduism, and we have therefore done our best to explain the many allusions by notes appended to each verse. In addition<sup>3</sup> to these, the following general account of the tenets of this religion has been prepared by Dr. Barnett, which will, we hope, throw light on what is a somewhat obscure subject.

<sup>1</sup> Kāshmīrī, as a distinct language, is much older than Lallā's time. A still more ancient form is preserved by Kalhana (twelfth century A.D.) in *Rājatarangini*, v. 398. See Stein's note to his translation of the passage.

<sup>2</sup> This matter of Lallā's language is considered at length in Appendix II.

## PRELIMINARY NOTE ON YOGA

### I.

1. The object of the discipline called *Yoga* is to emancipate the individual soul (*puruṣa*) from its bondage to the material universe (*prakṛti*). In the term *prakṛti* is included the mental organism, commonly styled in the *Yoga-sūtra citta*. The emancipation is effected by a mental and bodily discipline culminating in a spiritual transformation, in which there comes into existence a permanent intuition revealing the essential distinction (*tivēka*) between *puruṣa* and *prakṛti*. This is the state of *kaivalya*, isolation, which is salvation.

2. The *citta* has five intellectual functions, *vṛttis*. They are: (1) *pramaṇa*, right judgement of real things; (2) *viparyaya*, false judgement of real things; (3) *vikalpa*, imagination without corresponding reality, based on mere words; (4) *nidrā*, 'sleep', i.e. the negative action that occurs in sleep, based on no conception of reality; (5) *smti*, memory, continuance of connexion with an object that has been perceived. *Citta* has also five moral functions, the *klesas*, or 'afflictions', viz. (1) *avidyā*, primal ignorance, by which *puruṣa* imagines itself to be identical with the material *citta*; (2) *asmitā*, the conception of an 'I am', egotism identifying the powers of *puruṣa* and matter; (3) *rāga*, material desire; (4) *dr̥ṣṭa*, hate; (5) *abhinirvēśa*, clinging to embodied life. The *klesas* move the subject of thought constantly to works, *karma*, from which arise *sāṃskāras* and *vāsanās*, mental predispositions moving him to corresponding future works; and so the vicious cycle goes on in birth after birth for ever, until salvation can be found. To gain salvation the *Yogi* attempts to paralyse the five *vṛttis* of *citta* and wear down the *klesas* by the various ascetic exercises included under the term *astāṅga*, 'eight members'. These are: (1) *yama*, moral discipline in

relation to others ; (2) *niyama*, moral discipline in relation to oneself ; (3) *āsana*, suitable modes of sitting during meditation ; (4) *prāṇāyāma*, regulation of breathing ; (5) *pratyāhāra*, retracting the sense-organs from objects of sense ; (6) *dhāraṇā*, negative fixation of *citta* by pinning it to an object ; (7) *dhyāna*, meditation, positive fixation of *citta* ; (8) *samādhi*, perfect stillness of thought, in which all sense of individuality is extinguished. In the course of these the Yogi is supposed to win various miraculous powers (*vibhūti*), in addition to the 'light of intuition', *prajñālōka*. The last three *angas* collectively make the stage of training called *samyama*, and culminate in the condition styled *satiya samādhi*, 'the stillness of spirit with the seed', namely, the seed of future activity of *citta* and consequent *karma* ; or what is nearly the same thing, *samprajñāta samādhi*, stillness of spirit in which, however, the *rūttis* of *citta* are not yet paralysed. To attain the final stage, this kind of *samādhi* has to be converted into *nirbijā*, 'seedless', or *asamprajñāta* 'unconscious', *samādhi*. This takes place in three phases, called *nirōdha-parināma*, *samādhi-parināma*, and *ekāgratā-parināma*. In the first of these the activity of the waking state of *citta* is arrested, and its *rūttis* are temporarily paralysed ; in the second, the power of *citta* to relate itself to manifold objects is destroyed, and its cognitions are restricted to a single object of inward or outward perception ; in the third, the two previous conditions are combined in equal proportion. These are permanent transformations, as a result of which all sense of objectivity disappears from the matter of thought, leaving only the intuition of the distinction between *puruṣa* and *prakṛti*, wherein the *puruṣa* shines for ever in its perfectly pure still radiance.

## II.

3. From the first the method of gnosis which we have outlined presupposed certain mystic conceptions of the natural and spiritual world. These in course of time have become more and more important in the Yogic systems, and have tended to obscure the philosophical and ethical elements in

the primitive Yōga. They may be classified broadly under two heads: (1) the theory of Nature and of salvation by means thereof; (2) the practice of physical means supposed to be efficacious in attaining the latter object. We shall now endeavour to give a general outline of the Yōgic theory of nature in its developed form, noting in advance that it represents only one of the various aspects which have been assumed by Yōga, though perhaps the most important aspect. Our exposition is based upon the following works: *Siva-samhitā*, an anonymous work of some antiquity (quoted as SS.); *Śat-cakra-nirūpaṇa*, by Pūrṇānanda (quoted as SCN.); and *Hatha-yoga-pradīpikā*, by Svātmārāma (quoted as HYP., in the German translation by H. Walter, Munich, 1893). The references to SS. are according to the text as published in *Sacred Books of the Hindus*, Allahabad, 1914.

4. In Yōgic theory the human body is conceived as a miniature copy or replica of the world without it; the forces by which this microcosm is controlled at the same time operate upon the macrocosm outside, and thus by certain physical and mental processes the Yōgi can win for himself not only supernatural powers over his own body and mind but also a miraculous control over the universe, culminating in the complete translation of his soul into the highest phase of Being, the Absolute (usually conceived as Supreme Śiva) for ever and ever.

5. In the human body the vertebral column is conceived as Mount Mēru, the central mountain of Hindū cosmology. As the macrocosmic sun and moon are imagined to turn round Mēru, so we have a microcosmic sun and moon in the human body: the moon at the top of the vertebral column and the sun at its base (SS. II. 6–12). Among the numerous *nāḍis* (veins or arteries: see HYP. p. iv) there are three of supreme importance, *Suṣumnā*, *Idā*, and *Pīngalā*, which descend from the brain into the pit of the abdomen; and HYP. (p. iii, and text III. 113) says that between the pudendum and navel is a ‘bulb’ (*kanda*), into which the *nāḍis* debouch. Suṣumnā is identified with Agni, fire. At the upper end of *Idā* is the moon, and they are identified; at the lower end of *Pīngalā* is

the sun, and they too are identified (SS. II. 18–20). These three *nāḍis* are in immediate conjunction, *Idā* being on the left hand of *Suṣumnā*, and *Piṅgalā* on the right. *Suṣumnā* rises vertically from the pelvic region along the vertebral column as far as the *Brahma-randhra* (on which see below); there it bends round to the right of the *Ājñā* circle (see below, § 18) and passes up into the left nostril. In the centre of *Suṣumnā* is a *nāḍi* called *Citrā*, which is said to be of five colours, and to be the *upādhi* of the body, and to have the *Brahma-randhra* at its upper end (SS. II. 18–19, V. 124). The *Brahma-randhra* is the upper extremity of *Suṣumnā*, and of the inner *nāḍi* enclosed in *Suṣumnā*.

6. SCN. refines somewhat upon this theory by asserting that inside *Suṣumnā* there is a bright *nāḍi* called *Vajrā*, and that inside *Vajrā* is another *nāḍi* called *Citrinī*, which passes through all the six circles attached to the spine, to which we shall come presently ( §§ 9 ff.). In the centre of *Citrinī* is the *Brahma-nāḍi*, a subtle duct representing pure knowledge and bliss. At the lower mouth of *Suṣumnā* is the *Brahma-dvāra*, or ‘Door of Brahma’, where are the ‘knots’ (*granthi*: see HYP. p. xvii<sup>1</sup>). Cf. also HYP. pp. v, vii.

7. Sometimes, to continue the analogy of microcosm to macrocosm, *Idā* is identified with the Ganges, *Piṅgalā* with the Jamnā, and *Suṣumnā* with the Sarasvatī, and the point where they meet, at the mouth of the *Brahma-randhra*, is called *Trivenī* (Tribeni, the meeting place of the Hugli or Ganges, Jamnā, and Sarasvatī, in Hooghly District); by daily spiritual contemplation of this union, corresponding to the physical act of bathing at the real Tribeni, the Yogi may win salvation for his ancestors and himself (SS. V. 103 ff., 130 ff.). Sometimes the sacred city of Benares (*Vārāṇasi*) is localized in the microcosm by styling *Idā Vāraṇā* and *Piṅgalā Asi*, so that their place of union at the *Brahma-randhra* is *Vārāṇasi*, the residence of Viśvanātha, the Lord of the Universe (SS. V. 100–1).

<sup>1</sup> Some writers speak of three knots: the *Brahma-granthi* in the *Anāhata*-circle, the *Viśu-granthi* in the *Viśuddha*, and the *Kudra-granthi* in the *Ājñā*.

8. The microcosmic moon at the top of the vertebral column, which is said to consist of eight and sometimes of sixteen digits, is always exuding nectar, which flows downwards. Half of this nectar passes through Idā, on the left side, and there becomes water for the nourishment of the body. The other half goes through Suṣumnā into the vertebral column, and thence down to the base of the latter, where it meets the microcosmic sun. This sun, which has twelve digits, casts its rays upwards through Piṅgalā along the right side of the body, and thence through the system (SS. II, 6-12, V. 145).

9. In the abdomen, in the middle of the sphere of the sun, is the Vaiśvānara fire, which effects the process of digestion in the body (SS. II. 32-34). In the same region is situated the first of the *cakras* or circles, which are conceived as being of the form of lotuses, attached at intervals to Suṣumnā (cf. HYP. p. xiv). The first circle is the *Mūlādhāra*, or simply *Ādhāra*, and is imagined to be a lotus of four digits in width, situated two digits above the anus and two digits below the penis. In the pericarp of this lotus is a triangular space representing the *yōni* or female organ. On this space dwells the *Kula-Kundalī* (or simply *Kundalī*), who is the *Sakti* or *Cic-chakti*, the power of spirit, the creative force of the phenomenal universe (cf. HYP. p. xiii). She is golden of hue, like a streak of lightning; when at rest, she sleeps rolled up in three and a half coils, like a serpent, with her tail in her mouth, inside the lower orifice of Suṣumnā. On her left is Idā, which coils round Suṣumnā and finally enters the right nostril; on her right is Piṅgalā, proceeding in the reverse way upwards and debouching into the left nostril (SS. II. 21-31, V. 56 ff., 124). SCN. 5 ff. adds to these details the information that *Mūlādhāra* represents earth, and is the seat of Brahma, and it locates the *yōni* (which is called Traipura; cf. below, § 21) at the mouth of Vajrā (§ 6).

10. *Kundalī* is sometimes termed *Vāg-dēvī* or Goddess of Speech, the *Sakti* of Viṣṇu, the mother of the three *Gunas*, the Seed of Being (*bija*). Over her sleeping form broods the *Kāma-bija* or 'seed of Love', a bright spiritual radiance endowed with the powers of knowledge and action, which

circulates through the body. This Kāma-bija is also styled *Svayambhū-linga*, the phallic symbol of the Self-created Being Śiva (SS. V. 57–62).

11. SCN. 9–12 has a very similar account: it adds that around the *yōni* there blows a red wind called Kandarpa (the same as Kāma, Love); in the *yōni* is the *Svayambhū-linga*, having the hue of molten gold, and facing downwards; above this is Kundalī, who is like a lotus-fibre and lightning, and covers with her face the orifice of Suṣumnā. It also states that in the midst of Kundalī is *Paramā Kalā* or *Paramēśvarī*, or *Mahāprakṛti*, the super-subtile principle of Bliss which is like lightning, and illuminates the universe (SCN. 13).

12. The *yōni* and the *linga* upon it are known as the *Kula* or Home, the site of the Power of Phenomenal Being: we shall return to this anon (§ 19).

13. A little distance above Mulādhāra, at the base of the penis, is the second circle, *Svādhiṣṭhāna*, conceived as a red lotus with six petals (SS. V. 75 ff.). It represents Varuna, and is the seat of Viṣṇu (SCN. 15 ff.).

14. The third circle is *Maṇipūra*, a golden lotus of ten petals by the navel (SS. V. 79 ff.). SCN. holds that it is blue, and that it represents Agni, and that Rudra dwells on the inverted triangle (*yōni*) at its centre (SCN. 20 ff.).

15. The fourth circle is *Anāhata*, a red lotus of twelve petals situate in the heart; in it is a flame styled *Bāṇa-linga* (SS. V. 83 ff.). It represents Vāyu or Wind; in the double triangle within it dwells Isāna; in the middle of this double triangle is a *yōni* or triangle known as *Trikonā Śakti*, within which is the golden *Bāṇa-linga*, on the head of which is a lotus of eight petals, the seat of Lakṣmī (SCN. 23 ff.).

16. In this lotus dwells the *Prāṇa* or breath of life,<sup>1</sup> together with the *vāsanās* or influences of former works upon the soul, the *karma* thereof, and its *ahamkāra* or principle of egoity (SS. III. 1–8).

<sup>1</sup> Besides *Prāṇa* or outward breath Yōga recognizes also *Apāṇa*, breath going downwards in the anus; *Samāna*, in the navel; *Uddāna* in the throat; *Vyāṇa*, circulating through the body, besides some others: SS. III. 1–8, *Gheraṇḍa-saṃhitā*, V. 60 ff. &c.

17. Above Anāhata, and situate in the throat, is the circle *Vिशुद्धा*, a golden lotus of sixteen petals (SS. V. 90 ff.). SCN. adds that it represents Ākāśa or ether, and is the residence of Sadāśiva, and ascribes to it the colour of smoke (SCN. 29 ff.).

18. The sixth circle is *Ājñā*, a lotus of two petals between the eyebrows, which contains the mystic force called *aksara-bija* (SS. V. 96 ff., 145 ff.). It is of the colour of the moon. In its pericarp is the seat of Śiva called *Itara*, in the form of a *linga*, like a series of lightnings; it is *parama-kula-pada*, the highest stage of the Kula, in which Śiva and his consort Śakti are half and half, *ardhāṅgi*, in mutual fusion. In it is envisaged Paramātman, the Supreme Self, as creator of origin, maintenance, and dissolution of the cosmos, like a halo of the light of fire, sun, and moon. After death the Yōgī who has fixed his breaths on this seat of Viṣṇu enters here into Parain Brahma (SCN. 34–40).

19. Above all these circles is the highest of all, *Sahasrāra*, conceived as a lotus with a thousand petals, situated at the base of the palate. On its pericarp is a reversed triangular space or *yoni*, in the centre of which is the Brahma-randhra or upper extremity of Suṣumnā. On this *yoni* (or below it, according to SS. V. 145) is the Moon, whose nectar flows downwards through the system (SS. V. 103 ff., 122 ff.); its place is within the sinus of the forehead (SS. V. 148). *Sahasrāra* is conceived as Mount Kailāśa, the home of Śiva; and as representing the sphere of the Absolute or Transcendental Being, Parama-Śiva or Paramēśvara, as opposed to the sphere of cosmic action or Kula, it is styled *A-kula* or *Na-kula*. It is thus the physical as well as the spiritual antithesis of the Kula at the lower end of Suṣumnā (SS. V. 151 ff.).

20. As usual, SCN. refines on this. It describes *Sahasrāra* as having a thousand red petals facing downwards, and containing fifty letters of the alphabet from *a* to *kṣa*. It contains the full moon without the bare (our ‘man in the moon’), and in its central *yoni* the Yōgī should contemplate the Void (SCN. 42 ff.). In the void of this *yoni* is the sixteenth digit of the Moon; it is called *Ama* or *Anū*; it is like lightning,

and is thin as one-hundredth part of a lotus-fibre ; it conveys the nectar flowing from Sahasrāra. Inside Amā is the digit *Nirvāṇa*, which is fine as a thousandth part of a hair, curved like the new moon, bright as twelve suns, the tutelary deity (*adhidaivata*) of living creatures. In the middle of Nirvāṇa is *Apūrvā-nirvāṇa-sakti*, which is thin as the ten-millionth part of a hair and bright as ten million suns, the creator of the threefold world and dispenser of the knowledge of Brahma, the life of all creatures. Inside this Apūrvā-nirvāṇa is the *Śiva-pada* or seat of Siva, or Param Brahman, also called *Hamsa-sthāna*, the Swan's Home, the revelation of salvation and state of eternal bliss (SCN. 48-51).

21. As the object of metaphysical contemplation is to merge the individual soul into the absolute All-Spirit, so the object of Yōgic contemplation is to absorb the Kundalini in the microcosm, representing the macrocosmic Energy, into Sahasrāra, typifying the Absolute, whereby the Cosmos is merged into the infinite bliss of Paramēśvara. In order to effect this transit of Kundalini through Suṣumnā and the Brahma-randhra into Sahasrāra, the *nāḍis* must, by the exercise of *prāṇyāma*, be blocked up with air introduced into them by inspiration (*pūraka*) and retained in them (*kumbhaka*) ;<sup>1</sup> the normal circulation of the air through the system, which causes the continuance of the soul's imprisonment in the body, is arrested by this stoppage of the air. Then Kundalini, when she has been aroused to sufficient energy by mystic exercises, passes up through Suṣumnā, bursting the eight knots (§ 6) that bind the *nāḍis*, and enters through the Brahma-randhra into Sahasrāra, the realm of the Absolute (SS. V. 127 ff.). But long training is needed before Kundalini can be stimulated to this supreme effort. An earlier stage of the training is passed in Mūlādhāra. The Yōgi after taking a deep inspiration fixes his thought upon the lotus of Mūlādhāra and compresses the *yōni* in it, meditating upon Kāma, the Spirit of Love, who dwells in the *yōni*, and conceiving in the flame above it a union as Śiva and Śakti. Then Kundalini, styled Tripura

<sup>1</sup> The final expiration of this retained air is called *sūkṣma*.

as comprising the three principles fire, sun, and moon, begins to rise in Suṣumnā, and after drinking the nectar streaming down it returns to the Kula (SS. IV. 1-5, V. 61 ff.). *Mudrās*, or various postures of the body, are practised in order to increase mechanically the activity of Kundalinī. These methods, with further contemplation of the higher circles up to Ājñā, stimulate Kundalinī to such a degree that in the last stage the Yōgī is able to bring her up into Sahasrāra. By long practice his *citta-vṛttis* (activities of the material organ of thought) become absorbed in the Akula, the Absolute; his *samādhi* becomes one of perfect stillness. Drinking the lunar nectar of Sahasrāra, he overcomes Death (cosmic, conditioned being) and the Kula (SS. V. 151 ff.).

22. SCN. 52 instructs the Yōgī, after due practice of the *yamas* and *niyamas* (above, § 2) and spiritual purification, to stimulate Kundalinī to burst the Svayambhū-linga, and to bring her with the sound of the mystic syllable *hum* to the Brahma-dvāra (§ 6), in the centre of Mūlādhāra. She then bursts the *lingas* in Anāhata and Ājñā, and at the Brahma-randhra unites with Parama-Siva, shining like a bright thread of lightning. The Yōgī should bring her together with his soul (*jivātman*) into Sahasrāra, and there contemplate her as supreme and as Caitanya, spirit. When she has there drunk the red nectar from Siva, she returns to Mūlādhāra by the way whereby she came. Then he should make a libation of this nectar to the deities of the cosmos, whereby he obtains immunity from future birth and assurance of absorption into the Infinite.

23. Yōgic writers often dwell upon the phenomena of the Nāda. Of the cosmological significance of this term we shall speak below (§ 24); here we need only notice its physical aspect, in which it signifies the mystic sound, or *anāhata-dhvani*, heard by the Yōgī in the Suṣumnā in the interior of his body. Several varieties of this Nāda are mentioned in HYP. IV. 69 ff. The first of them is the sound caused in the ether of the heart when the exercise of *prāṇāyāma* (§ 2) has loosened the *brahma-granthi* or knot of Brahma in the Anāhata circle. Sometimes the sound is identified with the mystic syllable *Om*.

Probably the idea was suggested by the noise heard on closing the ears with the hands, to which HYP. IV. 82 refers.

24. Yōgic works, in common with the Tantras, often refer to a theory of cosmogony of which the leading idea is as follows. The Puruṣa, Absolute Spirit, Para Siva, or Brahma, and the Prakṛti, identified with the Supreme Śakti, are eternally coexistent. Like Puruṣa, Prakṛti is to be conceived as both unqualified and qualified; through Her universal presence as the principle of cosmic Bliss, Puruṣa reveals Himself in all finite being. Essentially they are two in one and one in two. Creation begins when from Him as affected by Her, i.e. as *niskala*, there issues the primal Bindu or 'drop' (the dot representing the final nasal sound at the end of the mystic syllable Ōm). The same idea is sometimes expressed more fully by the statement that Prakṛti by contact with Puruṣa becomes spiritualized (*cin-mātrā*), and in an effort towards creation She becomes solidified and changes into the primal Bindū. In the latter Siva and Śakti exist together in an as yet undissolved union, shrouded in the bonds of Māya, bearing the potentialities of cosmic creation, continuance, and dissolution. It is imagined as existing in the form of a grain of gram or pulse in the Sahasrāra of the microcosm (see above, § 19), where it composes the Void (§ 20) or Brahmapada there. This primal Bindu—under the influence of Time, according to some—divides itself into three, a gross or seminal Bindu, the germ of the material universe, a subtle Bindu which contains the *gunas* or modes of matter (the well-known Sattwa, Rajas, and Tamas), which is termed Nāda, and a supreme Bindu. Nāda literally means 'sound', and denotes or is denoted by the semicircle under the *bindu* or dot on the syllable Ōm (ॐ). From the Bindu as it thus divides itself arises an inarticulate sound styled Śabda-Brahman, 'Speech-Brahman', from which emerge, according to some, the three cosmic Powers of Knowledge, Will, and Action: others derive from it the genesis of the material principle of the finite universe, Mahat or Buddhi, and its evolutes. The theories of cosmic evolution that are connected with all this are extremely complicated and obscure, and

hardly repay study. But it may be well to call attention to the similar theory of the Śaiva Siddhānta, one school of which teaches that from Pure Māyā emanates Nāda (Vāk), the elemental sound or Logos, and from Nāda the Bindu or cosmic germ, from which are successively evolved the principles of the finite universe; in this theory Śiva includes the Trinity consisting of *Pati*, *Paśu*, and *Paśa*, or 'Lord', 'Herd', and 'Bond', i.e. Supreme Being, souls bound in the fetters of finitude, and the three forces binding them, which are *Māyā*, *Āṇava* or *Avidyā*, the power of darkness obscuring the native light of the soul, and *Karma*, the mechanical influence of former works upon present experience. Pure Māyā is almost the same conception as that of Śakti as explained above.

25. So far we have dealt with Nāda and Bindu in their general macrocosmical aspects, but they also play a prominent rôle in the microcosm of the individual. The following account is taken from the *Śiva-sūtra-vimarsini*<sup>1</sup> of Kṣemarāja. We have seen (§ 9) that Kundalinī, or Śakti, resides within the Mūlādhāra, ordinarily sleeping rolled up in coils like a serpent. This serpent-like Kundalini surrounds the microcosmic Supreme, who is in the shape of a minute dot of light. The first stage towards enlightenment occurs when a man obtains glimpses of this dot of light. By this the dot is set in motion, and rouses the Kundalini, or Śakti, from her sleep. She wakes with a great sound (*nāda*) and becomes conscious. The soul is thus illuminated by a flash of the supreme light of consciousness. The Śakti, being merely the immanent aspect of the Supreme, is identical with Him. It is this flash of light, or *bindu*, and this sound of Śakti, or *nāda*, that are mystically represented by the *nāda-bindu* of the syllable *ōṁ*, written , with *anunānika* (‘’), of which the dot represents the *bindu*, and the semicircle the *nāda*. By a further extension of the metaphor, this *nāda-bindu* is thus considered to be a representation of the Ultimate Supreme.

26. Inasmuch as the divine Śakti reveals herself in sound,

<sup>1</sup> A translation of this work by P. T. Srinivas Iyengar has been published in the *Indian Thought Series*, Allahabad, 1912.

Word or Logos, the elements of speech, namely the syllables and their combinations, have a profound mystic significance in Śaiva doctrine. Hence there has arisen a copious literature on the mysteries of the letters of the alphabet and their groupings in spells (*mantras*), of which some idea may be gathered from the paper 'On the Saradā Alphabet' in *Journ. Royal Asiatic Society*, October, 1916.

27. Appendix. In the preface to the translation of SS. in the *Sacred Books of the Hindus* it is suggested that the *cakras* and other terms of Yōgic anatomy correspond more or less to real parts of the human body, and the following identifications are proposed :—

*Citrā* : the grey matter of the spinal cord.

*Brahma-randhra* : the central canal of the spinal cord (but by modern Hindus identified with the anterior fontanelle).

*Mūḍdhāra* : the sacral plexus.

*Maṇipūra* : the epigastric plexus.

*Anākata* : the cardiac plexus.

*Viśuddha* : the laryngeal or pharyngeal plexus.

*Ājñā* : the cavernous plexus.

*Sahasrāra* : the medulla oblongata.

*Suṣumnā* : the spinal cord.

*Idā* : the left sympathetic cord.

*Piṅgalā* : the right sympathetic cord.

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### ERRATUM.

Page 131, l. 3 from bottom, after cerebrals add and dentals.

*Lallā Vākyāni*

## LALLĀ-VĀKYĀNI

1.

*abhyōś savikās layē wōthū  
gaganas sagun myūlū sami ḫraṭā  
shūn golū ta anāmay mōtū  
yuhuy wōpadēsh chuy, baṭā !*

2.

*wākh mānas kōl-akōl nā atē  
shöpi mudri ati nā pravēsh  
rōzan shiwa-shēkāth nā atē  
mōtūyey kūh ta suy wōpadēsh*

[Rājānaka Bhāskara's Sanskrit translation of 1 and 2.

*abhyāsēna layam nītē dr̄syē śūnyatvam āgatē  
sākṣirūpam śīryalē tac chāntē śūnyē 'py anāmayam  
vāñ mānasam ca tanmudrē śīvaśaktī kulākulē  
yatram sarvam idam līnam upadēśam param tu tat*

(From the printed edition.)

The following is the text of 1 and 2 in Stein B :—

अस्यासो सविकास् ॥ सथ उत्तो [v. 1. अद्भुत्]  
मवनस् ॥ मनुष् [sic] मिष्ठो संत्रट्टा ॥  
शून् नसो ता अनामव् ॥ मुतो  
एडव् ॥ उपदेश् ॥ शोधी मट्टा ॥ १४ ॥  
वाण् मानुस् ॥ कुलकोष् ॥ ना यति ॥  
कुपिद् मुद्रा नाति नाति प्रवेश् ॥  
रवन् द्विषय् ॥ शिवशत् ना यति ॥  
मुसो चो ॥ ता शोधी उपदेश् ॥ १५ ॥]

1. When by repeated practice (of *yōga*) the whole expanse (of the visible universe) hath ascended to absorption ;

When the qualified (universe) hath become merged within the Ether ;

When the ethereal Void itself hath become dissolved, then naught but the Weal hath remained.

The true doctrine, O Brāhmaṇa, is but this alone.

2. There is there no word or (thought of) mind. There is there no non-transcendent or transcendent.

Not by vow of silence, not by mystic attitudes, is there entry there.

Not there dwell Śiva and his Śakti.

If there remaineth somewhat, that is what the doctrine teacheth.

1. The universe is here called 'that which has wide expanse', i.e. the wide expanse of creation. In the consciousness of the devotee who has attained to enlightenment it is recognized as being really an illusive emanation from the Supreme, and this recognition causes, to the consciousness of the devotee, its reabsorption in Him. Before the absorption of the universe, it has qualities.

*Gagan*, the sky, means the wide expanse of empty space, and, hence, the principle of *ākāśa*, ethereality, of vacuity, with which it is identified in the third line. *Traṭṭa* is the splash of water upon water, and, just as water falling with a splash into water is utterly united with that into which it falls, so the perception of visible world is, as it were, at one splash, lost in and becomes one with the Void. This Void is not ultimate Supreme, but is the first stage in His apparent evolution, in which he associates Himself with *Māyā*, cosmic illusion, and thereby becomes subjected to limited individual experience. For further particulars, see the Note on *Yoga*, § 24 and Vocabulary, a.v. *Ākāśa*.

Transcending this stage, the soul loses all consciousness of limited individuality, and becomes absorbed in the

Supreme as unlimited pure consciousness and nothing else. This it is that is the aim of the devotee.

2. 'There', i.e. in the Supreme. The *kōl*, or family (Sanskrit *kula*), is the group consisting of the *jīva* (individual soul), *prakṛti* (primal matter), space, time, ether, earth, water, fire, and air. The *akōl* is that which transcends these. Hence, *kōl-akōl* means the totality of all creation, or the visible creation and that which transcends it. For the transcendental meaning of these words, see Note on Yōga, §§ 12, 19.

Vows of silence and the like do not lead directly to Him. The utmost they can do is to lead the mind to that knowledge of the Supreme which brings it into union with Him.

The 'somewhat', i.e. the ineffable Supreme, is not even Śiva and his Śakti, or energetic power, for these have form and name, while the Supreme has neither.

## 3.

*Lal bōh drāyēś lōla rē  
bhājān jāstum dēn kyōh rāth  
wuchum pandith panani garē  
suy mē roṭ<sup>u</sup>mas nēchatur ta sāth*

## 4.

*damāk dam kor<sup>u</sup>mas daman-hālē  
prazāyōm dīpk ta nanyēyēm zāth  
audāryum<sup>u</sup> prakāsh rēbar thoḍum  
gaṭi roṭum ta kūr<sup>u</sup>mas thopk*

[Rājānaka Bhāskara's Sanskrit translation of 3 and 4.

*lallāham nirgatā dūram arreṣtūm śāmkaram vibhūm  
bhrāntvā labdhō mayā evaśmin dēhō dērō grhē sthitak  
tutah prāṇādirādhēna prajvālyā jñānatāpikām  
sphuṭam dṛṣṭō mayā tatra cītarūpō nirāmayaḥ*

(From the printed edition.)]

3. With passionate longing did I, Lalla, go forth.

Seeking and searching did I pass the day and night.

Then, lo, saw I in mine own house a learned man,

And that was my lucky star and my lucky moment when I laid hold of him.

4. Slowly, slowly, did I stop my breath in the bellows-pipe (of my throat).

Thereby did the lamp (of knowledge) blaze up within me, and then was my true nature revealed unto me.

I winnowed forth abroad my inner light,

So that, in the darkness itself, I could seize (the truth) and hold it tight.

In these two verses Lallā relates her own spiritual experiences.

3. She had wandered fruitlessly far and wide in search of the truth. In other words, she had made pilgrimages to holy places, and sought for salvation through formal rites, but all in vain. Then suddenly she found it in her own home, i.e. in her own soul. There she found her own Self, which became to her the equivalent of a *guru*, or spiritual preceptor, and she learned that it and the Supreme Self were one.

4. Suppression of breath is one of the most necessary *yoga* exercises. See Note on *Yōga*, § 21, and Vocabulary s. vv. *nādi* and *prān*, 2. Lallā compares the air-passages to the pipe of a bellows, by gently compressing which the feeble light of a lamp is allowed to blaze up. Otherwise it would be blown out.

It was the light, not the lamp, which she winnowed forth abroad. That is to say, the light which had at first burnt dimly in the inmost recesses of her soul, now suffused her whole being.

## 5.

*par tōy pān yēm' som' mōn'*  
*yēm' kyut' mōn' dēn kyōk rāth*  
*yēmīṣay aduy' man vōpon'*  
*tāmiy dγūthuy sura-guru-nāth*

[Rājānaka Bhāskara's Sanskrit translation.

*ātmā parō dinam rātrir yasya sarvam idam samam  
bhātam advaitamanasas tēna dṛṣṭō 'marēśvarah*

(From the printed edition.)

The following is the text of Stein B:—

पर ता पान् ॥ यमी समोद्य मानो  
हिहोद्य मानोन् दिन् त रात् ॥  
यमी अद्वय् मन् सम्मनो  
तमी दिद्वो सुरगुरुनाथ् ॥२७॥

The MS. numbers this 20 by error.]

He who hath deemed another and himself as the same,

He who hath deemed the day (of joy) and the night (of sorrow) to be alike,

He whose mind hath become free from duality,

He, and he alone, hath seen the Lord of the Chiefest of gods.

Duality is the considering God and nature to be distinct. The true believer, who 'sees God', is one who recognizes that God is all in all, and that all creation, and all experiences, are but modes of Him. For the curious expression *sura-guru-nāth* for 'the Supreme', see Vocab. s. v. *guru*.

## 6.

*cidānandas jñāna-prakāshē  
yimav byānū tim zīwāntī mūkhūti  
vishēmis samsāranis pāshēs  
abōdī gandāk shēth-shētī ditī*

[Rājānaka Bhāskara's Sanskrit translation.

*cidānandō jñānarūpāk prakāśākhyō nirāmayah  
yair labdhō dēhavantō 'pi muktās tē 'nyē 'nyatā sthitōk*

(From the printed edition.)

The following is the text of Stein B:—

विद्वान्वृत्तः ॥ त ज्ञानप्रकाशस् ॥  
 यमु विनो तीम् ॥ चूदक्षीय् ॥ मुक्ती ॥  
 विषभीस् संसारनीस् ॥ पाशस् ॥  
 चतुर्धि वर्षा शत् ॥ शत् दिती ॥ ३१ ॥]

They who have gained experience of the Knowledge-light,—of that Self which is compact of pure spirit and of bliss,

They, while yet alive, have gained release (from earthly births).

But, to the tangled net of continual rebirth,  
 Have ignorant fools added knot by knot  
 hundreds.

Parama Śiva, the Supreme Self, has two aspects, the *Siva-tattva* and the *Sukti-tattva*. The former pure Spirit, the pure light of Intelligence, without anything to shine upon. The latter is perfect Bliss, supremest Self-satisfaction, absolute Rest. The ideas pure Spirit and Bliss therefore comprise the whole of the Supreme Deity. The object of the devotee gain a perfect knowledge of Him, and to recognize He is the Absolute Self of all things. The 'ignorant fools' are those who have not acquired this knowledge and who are therefore born and reborn again.  
*Kashmir Shaivism*, pp. 62, 64.

## 7.

nāthā ! nā pān nā par zōnum\*  
 sadōy<sup>†</sup> bōdum yih kōdēh †  
 tāk bōk bōk tāk myūl<sup>‡</sup> nā zōnum  
 tāk kye bōk kōesa chñi sandāk

\* V. l. nā parzōnum

† V. l. sadōy<sup>‡</sup> gōrūm yekay dōk

[Rājānaka Bhāskara's Sanskrit translation in Stein A.]

nātha na tvam na cātmāpi jñātō dēhābhimānataḥ  
 svasyākyam ca tvayā tēna ka avām iti samāyayā  
 (MS. has svasyākam.)

The following is the text of Stein B :—

नाथा पाना ना पर्जन्या  
 साधित् वाधिम् एहु कुदेह ॥  
 चि सु चू मि मिलो ना जाना  
 षु कु सु कु अं यद्देह ॥५॥

7. Lord, I have not known myself or other than myself.

Continually have I mortified this vile body.

That Thou art I, that I am Thou, that these are joined in one I knew not.

It is doubt to say, 'Who am I?' and 'Who art Thou?'

*Or, if we adopt the alternative readings :—*

Lord, I have not recognized myself (as one with Thee).

Continually have I shown affection for this single body.

That Thou art I, &c., as above.

An impassioned declaration of the oneness of the Self with the Supreme Self. Lalla declares that in her ignorance she has not known the true relation of herself to others. In other words, she has clung to the conception of her personal identity, and been ignorant of the real nature of her Self, as only one manifestation of the Supreme. She has worn her body out by attempting to gain salvation by good works, not recognizing that these lead only to further transmigrations and are all in vain. The only hope of salvation is the recognition of the identity of her Self with the Supreme. To wonder who I am, and who He is, i.e. to doubt this identity, is indeed the fatal doubt of doubts.

In the alternative text, the meaning is much the same, though couched in somewhat different language.

## 8.

*Shiv wā Kēshēv wā Zin wā  
 Kamalaza-nāth nām dōrin yuh  
 mē abali kōst'an bhawa-ruz  
 suh wā suh wā suh wā suh*

[Rājānaka Bhāskara's Sanskrit translation in Stein A.

*śivō vā kēśavō vāpi jinō vā druhinō 'pi vā  
 samsārarōgēṇākrāntām abalām mām cikitsatu*

The following is the text of Stein B:—

*शिव् वा केशव् जिन् वा कमलाज् ॥  
 नाथा नाथ् धारिनिय् यी यो ॥  
 सो मि अबलि कासीतन् भवरज्  
 सो वा सो वा सो वा सो ॥२॥*

Let Him bear the name of Śiva, or of Kēśava, or of the Jina, or of the Lotus-born Lord,—whatever name he bear,—

May he take from me, sick woman that I am, the disease of the world,

Whether He be he, or he, or he, or he.

By whatever name the worshipper may call the Supreme, He is still the Supreme, and He alone can give release. Kēśava means Viṣṇu; by the name of 'Jina' is indicated both a 'Jina', the Saviour of the Jains, and also the Buddha. I suspect that here it is confused with the Arabic *Jinn*, the 'genius' of the Arabian nighta. The Lotus-born Lord is Brahmā.

## 9.

*bān gol\* tōy prakāsh āv zūnē  
 bāndar gol\* tōy mōluy bēh  
 bēh gol\* tōy kēh-ti nā kūnē  
 gay bhūr bhūwah swag rēsarzith-kēh\**

\* V. l. *swar mīlith ta kōt\**

[Rājānaka Bhāskara's Sanskrit translation from Stein A.

*bhānau naṣṭē kāśatē candraśimbam  
tasmin naṣṭē kāśatē cittam ēva  
cittē naṣṭē dr̥syajātām kṣanēna  
pr̥thyādīdām gacchati kvāpi sarvam*

The following is the text of Stein B :—

मान् गत्वा सुप्रकाशा योनि  
चक्र गत्वा ता मुतो चित् ॥  
चित् ॥ गत्वा ता किंह ना योनि  
गद् भवा विसर्जन् कित् ॥ २१ ॥]

When the sun disappeared, then came the moonlight ;

When the moon disappeared then only mind remained ;

When (absorbed in the Infinite) mind disappeared, then naught anywhere was left ;

Earth, ether, and sky all took their departure.

Or, if we take the variant reading, the last line would run :—

Then whither did earth, ether, and sky go off (absorbed) together (in vacuity) ?

Regarding this verse, see Vocab. s.v. *sōm*. The moon and the sun represent, respectively, the uppermost and lowest seats of action, or *cakras*. When, by intense mental absorption, or *yoga*, these disappear, or cease to be present to consciousness, the devotee is conscious of the existence of nothing except his thinking faculty or mind. When this is finally absorbed in the Supreme, all sense of difference between the individual spirit and the Universal Being is sunk in the all-consuming consciousness of All-Being, All-Light. See Note on *Yoga*, §§ 5, 21.

## 10.

wōth rainyā ! ar̄bun sakhar  
athē al-pal wakkur hēth  
yod<sup>u</sup>wanay zānak̄ parama-pad akhēr  
hishiy khōsh<sup>i</sup>-khōr kētha khēth

[Rājānaka Bhāskara's Sanskrit translation from Stein A.]

uttis̄tha sāktikastri tvam pūjayēśām surādibhiḥ  
yadi jñātam aksaram tat trayā tēnāpi kā kṣatih

(MS. has jñānam, corrected to jñātam.)

The following is the text of Stein B :—

उत्थ रैवा अर्चने सखर् ॥  
अथि अख् ॥ पख् ॥ ता अखुर् ॥ हित् ॥  
यिद् जानक् परमो पद् ॥ अखुर् ॥  
सधे खर् दंशे खुम् कित् ॥ १६ ॥

The last line has been corrected in the MS., and this is what seems to be intended. But the reading is unintelligible, and very doubtful. A better reading will be found in verse 77.]

Arise, O Lady, set out to make thine offering,  
Bearing in thy hand wine, flesh, and cates.  
If thou know the syllable that is itself the Supreme Place,

Thou (wilt also know that) if thou violate the custom it is all the same. What loss is there therein?

The lady is a diligent worshipper of Śiva, with all the necessary rites, and is apparently a follower of the left-handed sect, that consumes wine and flesh, and performs less reputable acts as a part of worship, which are not consonant with regular Hindū *ācāra*, or custom.

Lallā points out that the violation of her Hindū custom, by the performance of these Kaula sacraments, is unobjectionable, or, indeed, praiseworthy, provided she knows the mystic syllable *ॐ*, regarding which, see verse 15. The 'lady' is probably the Sakti abiding in the speaker's own body; see Note on Yāga, §. 9. Cf. verse 77.

## 11.

*tanṭhar gali tōy manṭhar möbē  
 manṭhar golū tōy mötuy bēth  
 bēth golū tōy kēh-ti nā kūnē  
 shūñēs shūñāh milith gauv*

[Rājānaka Bhāskara's Sanskrit translation in Stein A.

*tantrāṁ sarvam̄ liyatē mantra ēva  
 mantraś cittē liyatē nādamālak̄  
 cittē linē liyatē sarvam̄ ēva  
 dr̄syam̄ draṣṭā bisyatē cito varūpah̄*

(MS. *mantrah* *cittē* and *citsurūpah*.)

The following is the text of Stein B :—

तन्त्र वर्णि ता मन्त्र चासी  
 मन्त्र वर्णि ता मुचि शून्या ॥  
 तन्त्र [read शून्य] वर्णि ता अनामय् ॥ मुचि  
 एङ्ग उपदेश चिना ॥ ३६ ॥]

(This is a mixture of Nos. 1 and 11.)

Holy books will disappear, and then only the mystic formula will remain.

When the mystic formula departed, naught but mind was left.

When the mind disappeared naught was left anywhere,

And a void became merged within the Void.

In its general lines, this closely agrees with verse 9. The void is the apparent material world, which is really empty nothingness, and, when final release is attained, its apparent existence disappears in the Great Transcendental Void, regarding which, see Note on Yōga, § 24, verse 1, and the Vocabulary s. v. *shūñā*. Lallā is fond of the expression in the last line, and repeats it in verses 30 and 69.

## 12.

*hēth karith rājy phēri nā  
dith karith trupti nā man  
lūba vēnā zīv mari nā  
zīwont<sup>u</sup> mari tōy suy chuy jñān*

[Rājānaka Bhāskara's Sanskrit translation in Stein A.

*dātūr manas trpyati nāiva rājyam  
dattvā grahitus ca tad ēva labdhvā  
jīvō 'pi lōbhēna na mṛtyum ēti  
mṛtasya nāvāsti hi jātu mṛtyuh*

The following is the text of Stein B:—

हिता कर्ता राज्‌फरि ना  
देता कर्ता गृपि ना मन् ॥  
विन् सोभा जूत्‌मरि ना  
जूवन्नोय्‌मरि ता सोये ज्ञानी ॥२७॥

If thou take and rule a kingdom, even then is there no respite.

And if thou give it to another, still in thy heart is no content.

But the soul that is free from desire will never die.

If, while it is yet alive, it die, then that alone is the true knowledge.

Praise of freedom from desire. The gain or the abandonment of power gives no true respite from care. Only freedom from desire brings content. A man does not grasp the true knowledge till he understand that, even while alive, he should be as one dead (i. e. free from all desire). Cf. verse 87.

## 13.

*yimay shēh tē timay shēh mē  
Shyāma-galā! tōyē vēn tōt<sup>u</sup>s  
yuhug bēn abēda tē ta mē  
tāh shēn swōmī bōk shēy<sup>u</sup> mushūs*

[Rājānaka Bhāskara's Sanskrit translation in Stein A.

*yad ēva ṣaṭkām tē dēva tad ēva ca mama prabhō  
niyōktā tu niyōjyāham tasyāstity āvayor bhidā*

The following is the text of Stein B:—

एमय् मुचि तीमय् ष भि  
श्वामगला चियोविन् तुदूस ॥  
एङ्गय् भिन्नाभेद् चि ता भि ॥  
चू षण् स्वामी भु षय् मूदूस ॥१॥

God of the dark blue throat! As Thou hast  
the six, so the same six have I.

And yet, estranged from Thee, into misery have  
I fallen.

Only this discord was there, that, though betwixt  
Thee and me there was no difference,

Thou wast the Lord of six, while I by six was  
led astray.

Siva is said to have a dark blue throat from the legend  
of the churning by which the gods extracted immor-  
tality-giving nectar from the ocean. The first to come  
up in the churning was the deadly Kālakūṭa poison, which  
was swallowed by Siva to prevent its doing any further  
harm. The poison dyed his neck dark blue.

Hindū philosophy has numerous groups of six. The  
Supreme Deity has six attributes, viz. omniscience, con-  
tentment, knowledge of the past from eternity, absolute  
self-sufficiency, irreducible potency, and omnipotence.  
Lallā exclaims that, though she knew it not, she, as  
really one with Him, also had these six. But, in her  
ignorance, while the Supreme was ever master of these  
six, she was misled by another six. This other six is  
capable of various interpretations. They may be the six  
'enemies', viz. sexual desire, wrath, desire, arrogance,  
delusion, and jealousy; or they may be the six human  
infirmities, or the six periods of human life, or the six  
changes in life, for all of which see the Vocabulary,  
a. v. *shch.*

## 14.

*Shiv gur<sup>u</sup> tōy Kēshēv palānas  
 Brahmā pāyirēn wōlasēs  
 yōgi yōga-kali parzānēs  
 kus dēv ashwawār pēt̄h cēdēs\**

\* V. l. *cērēs*

## 15.

*anāhath kha-swarūph shūñālay  
 yēs nāv na warān na guthār ta rūph  
 aham-vimarshē nāda-binduy yēs won<sup>u</sup>  
 suy dēv ashwawār pēt̄h cēdēs\**

\* V. l. *cērēs*

[Rājānaka Bhāskara's Sanskrit translation of 14 and 15 in Stein A.]

*śivō 'svah kēśavas tasya paryānam ātmabhūs tathā  
 pādayantram tatra yōgyah sālī ka iti mē vada  
 anāhataḥ khasvarūpah śūnyasthō vigatāmayah  
 anāmarūpavarnō 'jō nādarindrātmakō 'pi sah*

(MS. has *anāmarūpavarnō jō rūpō*. We follow the printed edition.)

The following is the text of 14 and 15 in Stein B:—

शिव घोक्षो बेश्वर् ॥ पश्चानि ॥  
 ब्रह्मा ति पायठब्दन् विलसोस्  
 योगी योगकलि पर्जानि  
 अश्वार् ॥ कुसो पिटु खष्टोस् ॥ १५ ॥  
 अनाहत् ॥ खस्तरूप् ॥ शून्यासय् ॥  
 यस् ॥ नाय् ॥ ना रूप् ॥ वर्ण ना मोच् ॥  
 अङ्गिह् ॥ नादविद्वं ॥ तथवाको ॥  
 एङ्गय् ॥ देष्ट तस् ॥ पिटु खष्टोस् ॥ २० ॥]

14. Śiva is the horse. Zealously employed upon the saddle is Viṣṇu, and, upon the stirrup, Brahmā.

The Yogi, by the art of his yōga, will recognize who is the god that will mount upon him as the rider.

15. The ever-unobstructed sound, the principle of absolute vacuity, whose abode is the Void,

Which hath no name, nor colour, nor lineage, nor form,

Which they declare to be (successively transformed into) the Sound and the Dot by its own reflection on itself,—

That alone is the god that will mount upon him.

Siva here is not, like Viṣṇu and Brahmā, the personal deity. He is the 'Siva-tattva', the first phase of the Supreme in the universe. The Yōgī understands that this is but a manifestation of a deeper Reality of the Absolute Spirit. He is, as it were, but the horse upon which the Supreme rides. The Supreme is described under various mystical names in verse 15. He is the unobstructed sound,—the sacred syllable *ōm*,—which, once uttered, vibrates in perpetuity (see Vocabulary, s.v. *anākāshā*). His essence is the *ākāśa*, or sky, i.e. ethereality (cf. verse 1), whose home is in the Void conceived to exist in the *Sahasrāra* in the sinus of the forehead of the microcosm (cf. again verse 1, and also note on Yōga, §§ 20, 24); nothing whatever can be predicated concerning Him. The 'Sound and the Dot' refer to the theory regarding the first stage of enlightenment. The Supreme resides in a man's subtle body in the form of a minute dot of light, surrounded by coils of His *Parā Śakti*, or the Supreme Energy. When by yōga, or intense abstract meditation on the Ego, the man gets his first glimpse of this dot, the latter is set in motion, and the *Parā Śakti* is roused, and awakes with a loud cry. For further particulars, see note on Yōga, §§ 23, 24, 25.

The commentator quotes the following lines on the sacred syllable *ōm*, which illustrates what is said above:—

uktō ya ēśa uccāras latra yō 'sau sphuran sthitak !  
avyaktānukṛti-prāyō dhwaniḥ varṇaḥ sa kathyatē !!  
nāsyōccārayitā kaścit pratihantā na vidyatē !  
swayam uccarate dēvah prāṇinām urasi sthitak !!  
ēkō nāddātmakō varṇaḥ sarva-varṇāvibhāga-vān !  
sō 'n-astam-ita-rūpatwād anāhata ihāditak !!

That spoken utterance which continues vibrating there (i.e. at the point of utterance), a sound that mostly has the semblance of inarticulateness, is the syllable (*ōm*).

There is no one who causes it to be uttered, and no one who checks it. The God dwelling in the human breast utters it Himself.

This one syllable consisting of the Nāda and containing all syllables without distinction, is here called ‘unobstructed’ because its nature is imperishable.

## 16.

*tūri salil khot<sup>u</sup> tōy tūrē  
himi trah gay bēn abēn vimarshā  
baitanyē-rav bāti sab samē  
Shiwa-may ḫarābar zag pashyā*

[Rājānaka Bhāskara's Sanskrit translation in Stein A.

*māyājādyam taj jaḍam bōdhanīyam  
saṁsṛtyākhyam tad ghanatvam himam ca  
citsūryō 'smiṇ prōditō trīṇi sadyō  
jādyān muktān nīram ādyam śirākhyam*  
(The printed edition has *bōdha-nīram*.)

The following is the text of Stein B :—

**तूळि सलिल् ॥ खटो ता तूळु ॥**  
हिमे च बद् ॥ भिन्नो भिन्नो विमर्शा  
चेतन् ॥ रव् नारौ वाति ॥ सब् सम्मे  
शिवमें चराचर जन् पश्चा ॥ १३ ॥]

When cold hath obtained the mastery over water, the water becometh ice ;

Or, again, it may be turned to snow. Thus there are three different things ; but, on reflection, we see that they are not different.

When the sun of the Supreme Consciousness shineth forth, the three will become the same.

Lo ! By it all things, whether with life or without it, the universe itself, are seen as only Śiva.

Just as the sun reduces ice and snow to identity with water, so the sun of true knowlege makes the soul recognize not only its identity with the Supreme, but also that the whole universe is one, conjured forth out of the Absolute by the divine Māyā. See Note on Yōga, § 24.

## 17.

*dēv waṭā diwora<sup>a</sup> waṭā  
pēṭha bōna chuy yēka wāṭh  
pūz kas karakh, hōṭā baṭā !  
kar manas ta pawanas sangāṭh*

[Rājānaka Bhāskara's Sanskrit translation in Stein A.

*caityam dēvō nirmitau dvau tvayā yau  
pūjāhētōs tau śilālō na bhinnau  
dēvō 'meyam citsovarūpān vīdhēyam  
tadevāptiyartham prāpacittākyaṁ ḍva*

(MS. has *dēvah*, and *tadevāptiyartha*. Printed edition has *dēvō 'meyas*  
*citsovarūpō*.)

The following is the text of Stein B:—

देव बड़ा देवरो बड़ा  
पिटु बुन् छ्योय् एक बाहू ॥  
पूज् कस् करिक् होड़ा बड़ा  
बर् मनस् त पवनस् ॥ सहाद् ॥ ७ ॥]

An idol is but a lump of stone, a temple is but a lump of stone.

From crown to sole each is of but the one stuff.

O learned Pāṇḍit! what is this to which thou offerest worship?

Bring thou together a determined mind and thy vital airs.

Idol-worship is vain. In lieu of worshipping stocks and stones, thou shouldest perform the Yōgic *prāṇagnihōtra*, a spiritual offering of the vital breaths; i.e. practise yōga by bringing thy vital airs under control. See Vocabulary, s. vv. *nāḍi* and *prāṇ*, 2, and note on Yōga, §§ 5, 21.

## 18.

*ōsā bōl pār<sup>4</sup>nēm\* sāsā  
mē mani wāsā khūd nā hēyē  
bōh yid sahasa Shēnkara-būktū āsā  
makaris sāsā mal kyāh pēyē*

\* V. l. *pād<sup>4</sup>nēm*

[Rājānaka Bhāskara's Sanskrit translation in Stein A.

*avācyānām sahasrāṇi kathayantu na manmanah  
mālinyam ēty udāśinām rajōbhīr makurō yathā*

The following is the text of Stein B:—

**आसा मुख् पठीनिम् ॥ सासा  
मि मन्वासा खेद ना हिय् ॥  
सहबे शङ्कर मच्च आसा ॥  
मकुरस् ॥ सासा मल् क्वा पिय् ॥ २३ ॥**

Let him utter a thousand abuses at me.

But, if I be innately devoted to Śiva (or if I be devoted to Śiva the Real and the True) disquiet will find no abode within my heart.

Is a mirror fouled if a few ashes fall upon it?

On the contrary, the ashes serve only to polish the mirror. A reply to her critics.

## 19.

*aśhēn\* āy ta gaśhun gaśhē  
pakun gaśhē dēn kyāwū rāth  
yōray āy ta tūr<sup>4</sup> gaśhun gaśhē  
kēh na-ta kēh na-ta kēh na-ta kyāh*

\* V. l. *aśhān*

[Rājānaka Bhāskara's Sanskrit translation in Stein A.

*jarāgatā kṣīnatārō 'dya dēkō  
jālō 'varāyō gamanāyā kāryāk  
samāgatāk smō yata ēva tatra  
gantavyam ētēha dṛḍham na kiṁcit]*

They came and came, and then they have to go.  
 Ever must they, night and day, move on and on.  
 Whence they came, thither must they go.

What is anything? It is nothing, nothing, nothing.

Or, if we read *ashān*, the first line means, they came becoming emaciated (i.e. came wearily), and then they have to go.

The weary round of perpetual birth and rebirth. Cf. Koheleth, xii. 8, 'Vanities of vanities, saith the Preacher, all is vanity'.

## 20.

*mād zōnišk pashitā kbr\**  
*kot<sup>u</sup> shruta-wōn<sup>u</sup> zađa-rūp<sup>u</sup> ās*  
*yus<sup>u</sup> gih dapiy tas tiy bōl\**  
*guhuy tattwa-vidis chuh abhyās*

\* V.l. *bōz*

[Rājānaka Bhāskara's Sanskrit translation in Stein A.

*jñātvā sarvam mūḍhavat tiṣṭha svasthah*  
*śrutitvā sarvam śrōtrahinēna bhāryam*  
*dṛṣṭvā sarvam tūrṇam andhatvam ēhi*  
*tattvābhyaśah kīrtitō 'yam bulhēndraiḥ*  
 (MS. has *bulhēndraiḥ* Cf. verse 26.)

The following is the text of Stein B:—

मूढ जानीत पशीत करु क्षो  
 शुतवनो जड़हपी आस  
 योसो थी दपी तस ती मषो  
 एज्य तत्त्वविद छोयी चम्बास ॥ ४७ ॥]

Though thou hast knowledge, be thou as a fool;  
 though thou canst see, be thou as he that is one-eyed;

Though thou canst hear, be thou as one dumb;  
 in all things be thou as a non-sentient block.

Whatever any one may say to thee, say thou the same to him (*or*, if we read *bōz*, whatever any one may say to thee, listen thou and agree).

It is this that is the true practice for obtaining the knowledge of the basal truths.

For the basal truths, or fundamental and general factors of which the apparent universe consists, see Vocabulary, s. v. *tattwa*. We may compare Kabīr's famous advice :—

*sab-sē hiliyē sab-sē miliyē  
sab-kā lijiyē nām  
'hā jī', 'hā jī', sab-sē kahiyē  
basiyē apnē gām*

Meet every one in a friendly way,  
Greet every one by name.  
Say 'yes Sir', 'yes Sir', to each one who addresses you.  
But live in your own village (i.e. stick to your own opinions).

## 21.

*gāl gānd̄'nēm bōl pār'nēm\*  
dāp'i nēm tiy yēs yih rōbē  
sahara-kusumav pūz kār'nēm  
bōh amalōñū ta kas kyāh mōbē*

\* V. l. *pād̄'nēm*

[Rājānaka Bhāskara's Sanskrit translation in Stein A.

*nindantu vā mām athavā stuvantu  
kurvantu rārcām vividhaiḥ svapuspaḥ  
na harṣam āyāmy athavā tisādaṁ  
tiśuddhabōdhāmyatapānastvasthā  
(Printed edition has supuspaḥ.)*

The following is the text of Stein B :—

*नाम् ॥ वस्त्रेनिम् ॥ मुख् ॥ फैलविं ॥  
दपेनिं यस् चे इच्छि ॥  
सहज कुसुम पूज् करेनिं ॥  
मु अमत्सान्तो त अस् ॥ क्वा मुक्षी ॥ २५ ॥]*

Let him bind abuse upon me, let him orate  
blame against me,

Let each one say to me what pleaseth each.

Yea, let him worship me with the offering of  
his own soul for the flowers.

Still keep I myself untouched and undefiled  
by all these ; so who getteth what therefrom ?

She is callous to the blame or praise of the world. The rendering of *sahaza* in the third line is doubtful. Perhaps we should translate 'let him worship me with flowers of reality, i.e. with real flowers'.

## 22.

*dēn śkōzi ta razan āsē*  
*bhū-tal gaganas-kun vikāsē*  
*bāndārī Rāh grōs\* māvāsē*  
*Shiwa-pūzan gwāh bitta ātmāsē*

[Rājānaka Bhāskara's Sanskrit translation in Stein A.

*nāśam gatē 'rkē khalu mānasamjñē*  
*mēyakṣayākhyā rajani vibhāti*  
*jivākhyacandrā śivadhāmni līnah*  
*svāhantrāhūm̄ grasatē ca sadyah*

The following is the text of Stein B :—

दिन ॥ छीजि ता रजन् आसि  
भुत्रुम् गगनस् करो त बस्सि ॥  
चन्द्रे यह यासो मावस्सि ॥  
शिव ॥ पूजुन रवाहिय् चित्ताबसि ॥ १८ ॥]

The day will be extinguished, and night will  
come ;

The surface of the earth will become extended  
to the sky ;

On the day of the new moon, the moon swallowed up the demon of eclipse.

The illumination of the Self in the organ of thought is the true worship of Śiva.

Once the mind realizes the true nature of the Self, as one with the Supreme Self, here given the name of Śiva, all things fade into nothingness. There is no distinction between day and night, and the boundaries of the apparently solid earth merge into those of the sky, so that earth and sky become one. Nay, the demon of eclipse is eclipsed himself.

According to Hindū tradition, the moon contains sixteen digits, each containing a certain amount of nectar. Each day the gods drink the nectar in one digit, so that on the sixteenth day only one digit remains. This accounts for the waning of the moon. The nectar of the sixteenth day is that which remains over on the day of the new moon. On the occasion of a solar eclipse, the moon and the sun are together, and the nectar of the sixteenth digit, becoming heated and caused to evaporate by the proximity of the sun, ascends into that luminary. Rāhu, the demon of eclipse, then swallows the sun in order to drink the nectar. So much for the tradition explanatory of the natural phenomenon. Here Lallā describes the process of absorption in the Sahasrāra (see note on Yōga, § 21). To the fully enlightened soul, the day of earthly illusion disappears, and all is night; the apparently solid earth loses its bounds, and becomes merged in the sky; in the illumination of the Self, so far from Rāhu swallowing (the nectar of) the moon, it is the moon in the Sahasrāra that swallows the dark demon of ignorance.

There is also a more mystical side to this verse. Normally there is a distinction between the subject of cognition (*pramātar*), the object of cognition (*pramēya*), and the instrument of cognition (*pramāṇa*). The *pramātar* is here typified by Rāhu, the demon of lunar eclipse, the *pramēya* by the moon, and the *pramāṇa* by the sun.<sup>1</sup> The thinker is able to 'swallow the moon', i. e. to think

<sup>1</sup> *Arkaḥ pramāṇam, sōmas tu mēyam, jñāna-kriyātmakau।*  
*Rāhur māyā-pramātā tyāt tad-āchādāna-kūvidah॥*

Verse quoted in the Commentary.

away the phenomenal world into a blank ; but he cannot completely dissolve it, for there still exists the triad of *pramātar*, *prameya*, and *pramāṇa*, until the *Parā Samvid*, or Higher Consciousness, is attained, by which all three are fused together and sublimated into a void of infinite Unity. Lallā here refers to the presence of *Parā Samvid*. Whereas in ordinary meditation 'Rāhu swallows the moon', i. e. the thinker effaces the phenomenal world, the Higher Consciousness (typified by the moon residing in Sahasrāra; see note on *Yoga*, §§ 19, 20) absorbs the consciousness of the thinker into itself, entirely sublimating its contents into Void.

## 23.

*manasay mān bhava-saras  
chyrū kūpa nērēs nārūcū chōkh  
lēkā-lēkh, yudū tulā-kōti  
tuli tūlū ta tul nā khē*

[Rājānaka Bhāskara's Sanskrit translation in Stein A.

*kruddhaī manō vahnisamānarūpāī  
tiraskṛtaī bhāranataī vibhāti  
vicārataḥ sarvavikārahināī  
viśuddhabölhāikasvarūpam eva*

The following is the text of Stein B :—

मनस् मन् ॥ मवसरस् ॥  
होद्यू बोए ॥ निरिस ता नारच्छक ॥  
लिकान् ॥ सञ्च ॥ तुला बोटू ॥  
तुलि तुलो ता तुल् ना चञ्च ॥ १२ ॥]

Look upon thy mind alone as the ocean of existence.

If thou restrain it not, but let it loose, from its rage will issue angry words, like wounds caused by fire.

Yet, if thou weigh them in the scales of truth, their weight is naught.

According to legend, a terribly destructive fire, named *vadavāgni*, is imprisoned at the bottom of the ocean. If it were to burst forth, the whole world would be destroyed. Similarly, if the fire of wrath burst forth from the ocean of the mind, it would leave deadly scars, and yet, to the wise man, it is nothing.

If, instead of *nārūcū chōkh*, we read *nārātsi-chōkh*, which could be spelt in Nāgarī with identically the same letters, we must substitute ‘wounds caused by a fishing-spear’ for ‘wounds caused by fire’. Otherwise the meaning of the verse would be the same.

## 24.

*shil ta mān chuy pōñu kranjē  
mōchē yēmī roñu māllī yudu wāv  
hostu yusu mast-wāla gandē  
tih yēs tagi tōy suh ada nēhāl*

[Rājānaka Bhāskara’s Sanskrit translation in Stein A.

*śilasya mānasya ca rakṣapāṁ bhaṭais  
taīr ēva śakyām nipiṇām viddhātum  
vāyūm karēnātha gajām ca tantunā  
yaiḥ śakyatē stambhayitum sudhīraiḥ]*

Integrity and high repute are but water carried in a basket.

If some mighty man can grasp the wind within his fist,

Or if he can tether an elephant with a hair of his head,

Only if one be skilled in such feats as these, will he be successful (in retaining integrity and high repute).

The vanity of earthly repute.

## 25.

*shē wan ḍaṭith shēshi-kal wuzūm  
prakrēth hōzūm pawana-sōtiy  
lōlaki nāra wōlinjū buzūm  
Shēnkar lobum tamiy sōtiy*

[Sanskrit translation in Stein A.

*kāmādīkām kānanāṣaṭkam ētac  
chittvāmr̥tam bōdhamayam mayāptam  
prāṇādhirōdhāt prakṛtim ca bhaktyā  
manas ca daqdhvā śivadhāma labdham]*

By (controlling) my vital airs I cut my way through the six forests, till the digit of the moon awoke for me, and the material world dried up within me.

With the fire of love I parched my heart as a man parcheth grain,

And at that moment did I obtain Śiva.

In the spiritual body of a man there are six *cakras*, or seats of a *sakti*, impelling him to experience the objective universe and to look upon it as real. These must be mastered before true enlightenment is reached, and Lallā compares the process to cutting a way through six forests. A mystical moon, the abode of the Supreme Śiva, is supposed to exist under the frontal sinus, and, once he has mastered the six *cakras*, the devotee becomes cognisant of this moon and is absorbed in the Śiva.

The mastery is effected by control and suppression of the vital airs (see Vocab., s. v. *prāṇ* 2), and the exciting cause is ardent love, or desire, for Śiva. For further particulars, see Vocab., s. vv. *śhēh* and *sōm*, and Note on Yōga, §§ 9 ff. and 21.

## 26.

*titta-turog<sup>u</sup> gagān<sup>i</sup> brama-wōn<sup>u</sup>  
nimēshē aki ḫanḍi yōzana-lach  
bētani-wagi bōd<sup>i</sup> raṭith zōn<sup>u</sup>  
prāṇ apān sandōrith pakkach\**

\* V.l.

*yēm<sup>i</sup> na wagi yih raṭith zōn<sup>u</sup>  
prāṇ apān phuṭār<sup>i</sup>nas pakkach*

[Rājānaka Bhāskara's Sanskrit translation in Stein A.

*cittābhidhah sarvagatis turaṅgah  
kṣaṇāntarē yōjanalakṣagāmī  
dhāryō budhēndrēṇa vivēkavalgā-  
nōdēna vāyudvayapakṣarōdhāt*

(MS. has *turaṅga* instead of *turaṅgah*.)]

The steed of my thoughts speedeth over the sky (of my heart).

A hundred thousand leagues traverseth he in the twinkling of an eye.

The wise man knew how to block the wheels (of the chariot) of his outward and inward vital airs, as he seized the horse by the bridle of self-realization.

*Or, if we adopt the alternative reading of the last two lines, we must translate them :—*

If a man hath not known how to seize the horse by the bridle, the wheels (of the chariot) of his outward and inward vital airs have burst in pieces.

As explained in the notes on the preceding verse, self-realization is obtained by mastering the vital airs. The two principal airs are the outward and the inward, known as *prāṇa* and *apāṇa*. See Vocabulary, s. v. *prāṇ*, 2, and Note on *Yoga*, §§ 2, 16, 23.

## 27.

*khēth gandith shēmi nā mānas\*  
brānth yimav tröv<sup>u</sup> timay gay khast<sup>u</sup>  
shāstra būzith chuk yēma-baye krūr<sup>u</sup>  
soh<sup>u</sup> nā pot<sup>u</sup> ta dāñiy las<sup>u</sup>t<sup>u</sup>*

\* V. l. *khēna gandana-nishč man thövith dār<sup>u</sup>*

[Rājānaka Bhāskara's Sanskrit translation in Stein A.

*khādanād bhūṣanād vāpi manō yasya gatabhramam  
sa mukto, nōttamarnād yō gr̄hṇāty arthaṁ hi sō 'nṛṇāḥ*

The following is the text of Stein B :—

खिना गरुडना निश्चा मन् ॥ दूरो ॥  
धान् येमु चावृ तीमि नै सखी ॥  
शास्त्र् ॥ भूषीत् ॥ छो यमभद्र् ॥ दूरो  
सहो ना पचो तां दन्वा सखी ॥ ८ ॥]

By eating and apparelling the mind will not become at peace.

They only have ascended who have abandoned false hopes.

When they have learnt from the scriptures that the fear of Yama is terrible (to him who is in debt to Desire),

And when the lender hath trusted them not (with a loan), then indeed live they blessed and at peace.

Or, if we adopt the alternative reading, the first two lines must be translated :—

They only who have kept their minds from eating and apparel, and who have abandoned false hopes, will ascend.

Yama is the judge of the soul after death. Desire is compared to a money-lender, who gives a loan of fruition, but demands a hard repayment of principal and interest. Happy indeed is the contented soul to whom he refuses to make the loan.

## 28.

*yēwa tūrī bali tim ambar hētā  
kshōd yēwa gali tim āhār ann  
bittā! swa-parā-vēkāras pētā  
bēntan yih dēh wan-kāwan*

[Rājānaka Bhāskara's Sanskrit translation in Stein A.

*sītārlhaṁ vasaṇam grāhyam kṣudhártham bhōjanam tathā  
manō vivēkitām nēyam alam bhōgānuśintanaiḥ*

The following is the text of Stein B :—

यथा तूङ् चक्षि ते अम्बुर् ॥ हिता ॥  
शुध् चक्षि ते आहार् ॥ अत्  
चिन्ता स्वपरविचारस पित्ता  
चिन्ता देहस वन् क्षावन् ॥ २६ ॥]

Don but such apparel as will cause the cold to flee.

Eat but so much food as will cause hunger to cease.

O Mind ! devote thyself to discernment of the Self and of the Supreme,

And recognize thy body as but food for forest crows.

### 29.

*sahazas shēm ta dam nō gaṭhi  
yitshi nō prāwakh mōkti-dwār  
salilas lawan-zan mīlith gaṭhi  
tō-ti chuy durlab sahaza-vēbār*

[Rājānaka Bhāskara's Sanskrit translation in Stein A.

*svabhāvalabdhan na śamō 'sti kāraṇam  
tathā damaḥ kiṁtu param vivēkaḥ  
nirākarūpaṁ lavaṇam yathā bhavet  
tathākataptāv api nāīsa labhyah]*

Quietism and self-command are not required for (the knowledge of) the Self,

Nor by the mere wish wilt thou reach the door of final release.

E'en though a man become absorbed (in his contemplations) as salt is absorbed in water,

Still rarely doth he attain to the discernment of the nature of his Self.

Ordinary ascetism, and even ardent desire, are common enough, but without the knowledge of the true nature of Self, they are of no avail for ultimate release.

## 30.

*lūb mārun sahaz vēbārun  
drōg\* zānun kalpan trāv  
nishē chuy ta dūr<sup>u</sup> mō gārun  
shūñēs shūñāh mīlith gaūv*

[Rājānaka Bhāskara's Sanskrit translation in Stein A.

*lobhām tyaktvā vaimanasyai ca tadvat  
kāryō nityam evasvabhāvāvamarāh  
śūnyāśūnyam nāva bhinnam yathālvām  
tasmāt tvam tadbhēdabuddhir vṛthātvā]*

(Printed edition has *śūnyāc chūnyam*.)

Slay thou desire ; meditate thou on the nature of the Self.

Abandon thou thy vain imaginings ; for know thou that that knowledge is rare and of great price.

Yet is it near by thee ; search for it not afar.

(It is naught but a void) ; and a void has become merged within the Void.

Cf. verses 11 and 69.

## 31.

*makuras zan mal solum manas  
ada mē lūb<sup>u</sup>m zanas zān  
suh yēli dyūthum nishē pānas  
sōrūy suy ta bōh nō kēh*

[Rājānaka Bhāskara's Sanskrit translation in Stein A.

*cittādarśe nirmalatvāṁ prayātē  
prōdbhūtā mē svē janē pratyabhijñā  
drṣṭo dēvaḥ svasvarūpō mayāsau  
nāhaṁ na tvam nārī cāyam prapañcaḥ]*

The foulness of my mind fled from me as foulness from a mirror,

And then among the people did I gain repute (as a devotee).

When I beheld Him, that He was near me, .  
I saw that all was He, and that I am nothing.

## 32.

*kēh chiy nēndri-hātiy wudiy  
kēban wudēn nēsar pēyē  
kēh chiy snān karith apūtiy  
kēh chiy gēh bazith ti-akriy*

[Rājānaka Bhāskara's Sanskrit translation in Stein A.

*kaścit prasuptō 'pi vibuddha ēva  
kaścit prabuddhō 'pi ca suptatulyaḥ  
snātō 'pi kaścid aśueir matō mē  
bhuktvā striyām cāpy aparāḥ supūtaḥ*

(MS. has *suptatulyaḥ* and *priyam*. We follow the printed edition. The *i* of *kaścid* is apparently lengthened before the caesura; cf. verses 50 and 56.)]

Some, though they be sound asleep, are yet awake;

On others, though they be awake, hath slumber fallen.

Some, though they bathe in sacred pools, are yet unclean;

Others, though they be full of household cares, are yet free from action.

'Sleep' is the sleep of illusion. 'Uncleanness' is impurity of soul. All action is defilement, and hinders the soul from obtaining final release. But, says Lallā, the real freedom from action is that of the soul. The body may be a slave to duty, and yet the soul may be free.

## 33.

*dvādaśānta-mandal yēs dēwas thajī<sup>1</sup>  
nārika-pawana-dōr<sup>2</sup> anāhata-rav  
svayam kalpan̄ antih̄ baji  
pānay suh dēv ta arbut kac*

[Rājānaka Bhāskara's Sanskrit translation in Stein A.

*yō dvādaśāntē svayam ēva kalpitē  
sadōdītē dēvagr̄hē svayam̄ sthitah  
samprerayan prāṇaravim̄ sa kamkarō  
yasyātmabhūtah sa kam arcayed budhah*

The following is the text of Stein B:—

*द्वादशान्तं मण्डलं ॥ यस् ॥ अच्ची  
नासिकि पवृत् ॥ अनाहत् रव् ॥  
सायम् ॥ अन्तिहि कल्पन् चच्छी  
को स्वप्ने देवर्चुण करव् ॥ ११ ॥*

He who hath recognized the *Brahma-randhra* as the shrine of the Self-God,

He who hath known the Unobstructed Sound borne upon the breath (that riseth from the heart) unto the nose,

His vain imaginings of themselves have fled far away,

And he himself (recognizeth) himself as the God. To whom else, therefore, should he offer worship?

The ‘Unobstructed Sound’ is the mystic syllable *ōṁ*, for a full account of which, and for the meaning of this allusion, see the notes on verse 15. *Dwādaśānta-mandal*, or, in Sanskrit *dwādaśānta-mandala*, is the *Brahma-randhra* (see Note on *Yoga*, §§ 5, 7, 19, 21, 26). As a technical term it is said at the present day to be a spot or cavity in the anterior fontanelle of the brain, under the frontal sinus. Other authorities identify it with the central canal of the spinal cord. It is closely connected with the *Sakasrára*, which, in each man, is the abode of the Supreme Śiva, who is to be recognized as one with the Self, i.e. as the Supreme Self. Hence, if a man recognize this, he knows that he himself is the Supreme Self within himself, and that it is unnecessary to worship any other deity.

## 34.

*okuy oṁ-kār yēs nābi darē  
kumbuy brahmāndas sum gare\**  
*akh suy manthar ṣētas karē  
tas sās manthar kyāh karē*

\* V.l. *sōma-gare*

[Rājānaka Bhāskara's Sanskrit translation in Stein A.

*ā brahmāndam nābhītō yēna nityam  
ōṅkārākhyō mantra ēkō dhyātō 'yam  
kṛtvā cittam tadvimarśāikasāram  
kim tasyānyair mantravrṇdair vidhēyam]*

He from whose navel steadfastly proceedeth in its upward course the syllable *ōṁ*, and naught but it,

And for whom the *kumbhaka* exercise formeth a bridge to the *Brahma-randhra*,

He beareth in his mind the one and only mystic spell,

And of what benefit to him are a thousand spells ?

Or, if we take the alternative reading of the second line, that line must be translated :—

And whom the *kumbhaka* exercise leadeth into the abode of the moon by the *Brahma-randhra*.

This verse, like the preceding, is in praise of the mystic syllable *ōṁ*, which is here stated to possess all the virtues of all other mystic syllables, or spells, put together. By the ‘navel’ is meant the *kanda*, or mysterious bulb supposed to exist in the region of the navel and the pudendum. It is the focal centre of all bodily thought and action, and from it radiate the various tubes through which circulate the vital airs. In the true devotee, the syllable is fixed here, and perpetually rises upwards (as stated in the preceding verse) from the heart.

The *kumbhaka* or ‘jar’ exercise consists in meditation accompanied by ‘bottling up’ or retaining the breath after inspiration (*pāraka*). The devotee by this suppression blocks up the vital airs circulating through the tubes radiating from the *kanda*, and thereby causes the organ of thought to become absorbed into Siva represented by the mystical moon supposed to exist in his brain. For further explanation of this extremely recondite theory, see Note on *Yōga*, §§ 5, 21, and Vocabulary, s. v. *sōm*.

Regarding the *Brahma-randhra*, see the note on the preceding verse. It is situated close to the *Sahasrára*, which is the abode of the moon (see Note on *Yōga*, §§ 8, 19).

### 35.

*samsāras ūyēs tapasiy  
bōdha-prakāsh lobum sahaz  
marēn na kūh ta mara na kaīsi  
mara nēch ta lasa nēch*

[Rājānaka Bhāskara's Sanskrit translation in Stein A.

*āśādyā samsāram ahaīn varākī  
prāplā viśuddhaīn sahajām prabodhām  
mriyē na kasyāpi na kō 'pi mē vā  
mṛlāmṛtē mām̄ prati tulyarūpē  
(MS. varākā.)]*

I came into this universe of birth and rebirth,  
and through asceticism gained I the self-illuminating  
light of knowledge.

If any man die, it is naught to me ; and if  
I die it is naught to him.

Good is it if I die, and good is it if I live long.

Praise of perfect contentment. The idiom of *marēm na kūh* is worth noting. Literally it is ‘no one will die for me’, or, as we should say in Ireland ‘no one will die on me’, i.e. if any one die it will not be my business. The commentary here quotes the following verse of Utpala Dēva [*Siva-sṭotravatī*, xiii. 3] as to the point :—

tāvakē vapusi viśva-nirbhare  
cīt-suḍhārāsa-mayē niratyayē  
tiṣṭhataḥ satatam arcataḥ Prabhūm  
jīvitām mṛtam athānyad astu mē

As I stand in thy imperishable body, which is composed  
of the cosmos, and is of the nectar of pure spirit, and as  
I everlastingly worship the Lord, let me have life or let  
me have death (for it matters not).

### 36.

prathuy tīrthan gatkān sannyās  
gwārani swa-darshēna-myūlū<sup>1</sup>  
bittā ! parith mau nishpath ās  
deshēkh dūrē dramun nyūl<sup>2</sup>

[Rājānaka Bhāskara's Sanskrit translation in Stein A.

yatnēna mōksāikadhiyā sadāmi  
samnyāsinas tīrthavarān prayānti  
cittākāsādhyo na sa labhyatē tair  
dūrvāsthalam bhāty atinīlam ārāt  
(Printed edition has mōksāikadhiyah.)

The following is the text of Stein B :—

पृथिवूः ॥ तीर्था यमनिध् ॥ सदाचि  
ग्वारहा मुरदर्शन् ता भीखो ॥  
चिन्ता पत्तोत् ॥ भौ निष्पत् चक्षि  
दिग्दिह दूर्धा इसुर् भीखो ॥ ६ ॥]

An ascetic wandereth from holy place to holy place,

To seek the union brought about by (visiting a god, and yet he is but) visiting himself.

O my soul ! study thou (the mystery that God is thy Self) and be not unbelieving.

The farther thou wilt look (from thy Self), the more green will seem the heap of grass.

The uselessness of seeking God by long pilgrimages, when He is really the Self of the seeker. *Dramun* is the *dub* grass of India. Here, a pile of this grass is used metaphorically to indicate worldly pursuits. The further a man's thoughts wander from the consideration of the identity of the Supreme and the Self, the more tempting will these worldly pursuits appear.

### 37.

*pawan pūrith yus<sup>u</sup> ani wagi  
 tas bōna sparshi na bōcha ta trēsh  
 tih yēs karun ḥāntih<sup>t</sup> tagi  
 samsāras suy zēyi nēch*

[Rājānaka Bhāskara's Sanskrit translation in Stein A.

*yah pūrakēna cittam svam rōdhayet kṣuttrḍādikam  
 na pīdayati samsārē saphalaṁ cārya jīvitam*

(MS. has *kṣuttrḍācikam.*.)]

He who rightly inhaleth his vital airs, and bringeth them under the bridle,

Him, verily, nor hunger nor thirst will touch.

He who is skilled in doing this unto the end,  
 Fortunate in this universe will he be born.

*Pūraka*, or inhalation of the breath, is one of the methods employed to encompass *prāṇāyāma*, or restraint of the vital airs, a necessary process for the obtainment of complete *yoga*, or union with the Supreme. See Note on *Yoga*, §§ 2, 21, 23, and Vocabulary, a. v. *nādi*.

and *prān* 2. By these *yoga*-processes, when a man is reborn into the world, he will be able in it to effect this union. With the second line the commentary compares *Bhagavad Gitā*, ii. 14, 15:—

*mātrā-sparsās tu, Kauntēya, sītōṣṇa-sukha-duḥkha-dāḥ ।  
āgamāpāyinō 'nityās tās tiikṣaswa, Bhārata ॥  
yām hi na vyathayanty ēlē puruṣāṁ, puruṣārṣabha ।  
sama-duḥkha-sukham dñiram sō 'mr̄atwāya kalpatē ॥*

It is the touchings of the senses' instruments, O Kuntī's son, that beget cold and heat, pleasure and pain; it is they that come and go, that abide not; bear with them, O thou of Bharata's race.

Verily the man whom these disturb not, indifferent alike to pain and pleasure, and wise, is meet for immortality, O chief of men. (*Barnett's Translation.*)

## 38.

*zal thamawun hutawah t<sup>a</sup>ranāwun  
würdhwa-gaman pairiv ḫarith  
kāṭha-dhēni dōd shramāwun  
āntih<sup>t</sup> sakol<sup>u</sup> kapaṭa-ṫarith*

[Rājānaka Bhāskara's Sanskrit translation in Stein A.

*nīrastambhō vahnīkaityaṁ tathāiva  
pādais tadvad ryōmayānam hy aśakyam  
dōhō dhēnōḥ kāṣṭhamayyās tathāiva  
sarvām cāitaj jṛmbhitām kaitavasya*

(MS. has *dhēnō kāṣṭha*<sup>o</sup> and *cāita*. The printed edition omits *hy.*.)]

To stop a flowing stream, to cool a raging fire,  
To walk on one's feet in the sky,  
To labour at milking a wooden cow,—  
All these, in the end, are but base jugglery.

By means of intense *yoga*, or concentration of the mind, it is quite possible to achieve magical powers (*vibhūti*: see note on *Yoga*, § 2), and to perform apparently impossible actions; but this is nothing but the art of a conjurer. The true *yogi* despairs such miraculous powers. The *yoga* to which he devotes himself is union with the Supreme Self, by acquiring the knowledge of his own Self.

39.

*kus<sup>u</sup> push<sup>u</sup> ta kōssa pushōñī  
 kam kusum lōg<sup>i</sup>zēs pūzē  
 kawa god<sup>u</sup> dizēs zalaci dōñī  
 kawa-sana mantra Shēnkar-swātma wuzē*

40.

*man push<sup>u</sup> tōy yidh pushōñī  
 bāwāk<sup>i</sup> kusum lōg<sup>i</sup>zēs pūzē  
 shēshi-ras<sup>u</sup> god<sup>u</sup> dizēs zalaci dōñī  
 thōpi-mantra Shēnkar-swātma wuzē*

[Rājānaka Bhāskara's Sanskrit translation of 39 and 40 in Stein A.

*kaḥ pauspikah kāpi ca tasya patni  
 puṣpaiś ca kair dēvavarasya pūjā  
 kāryā, tathā kiṁ gaḍukam vidhēyam  
 mantraś ca kas tatra vada prayōjyah*

*icchāmanobhyām nanu pauspikabhyām  
 ādāya puṣpam dṝghabhabhāvanākhyam  
 svānandapūrair gaḍukam ca dattvā  
 maunākhyamantrēṇa samarcayēsam*

The following is the text of 39 and 40 in Stein B:—

कुसो पूषी त कुसा पूषास्ती  
 कुसो कुसुम ॥ खानीविस ॥ पूषि ॥  
 कव गद्य दीविस ॥ वस् धान्वी  
 कवा मन्त्रा शङ्कुर ॥ ओजि ॥ १ ॥

मण् ॥ पूषी ता रच्छ पूषास्ती  
 मावकुसुम ॥ खानीविस ॥ पूषि ॥  
 शशिरस दीविस ॥ वद्य वस् धान्वी  
 कुपि मन्त्रा निष्ट्रि ओजि ॥ १० ॥]

39. Who is the man, and who the woman, that bringeth wreaths?

What flowers shouldst thou offer in His worship?

What stream of water wilt thou pour over His image?

By what mystic formula will the Śiva-Self become manifest?

40. The mind is the man, and pure desire is the woman, that bringeth wreaths.

Offer thou the flowers of devotion in His worship.

Nectar of the moon, for ritual, shalt thou make to stream over Him.

By the mystic formula of silence will the Śiva-Self become manifest.

A plea for spiritual, as against formal worship. The nectar from the moon refers to the mystic moon in the *sahasrāra* (cf. verse 33) said to abide under the frontal *sūṣma*. From this moon a mystic nectar passes into the spiritual frame of the devotee, and enables him to become master of himself. For further particulars, see Note on *Yōga*, §§ 5, 8, 19, 20, 21, and Vocabulary, s. v. *sōm*.

The mystic formula, or *mantra*, of silence is the so-called *ajapa mantra*, in which the devotee utters no sound, but simply performs various exhalations and inhalations. It is also called *hamsah* (cf. verse 65), in which word the *anusvāra* or *bindu* represents Puruṣa, and the *visarga* Prakṛti. The *Tantrika-abhidhāna* (s. v.) defines *ajapā* as *hamsa*, or inspiration + expiration (*śvāsa-praśvāsa*), saying that 60 *śvāsas* = 1 *prāṇa*; 60 *prāṇas* = 1 *nādi*, 60 *nādī* = 1 *ahorātra* (day and night). Thus in one day-night there are 21,600 *śvāsa-praśvāsas*, or *hamsa-japas*.

## 41.

āyēs kāmī dīshī tā kāmī wātē  
gabha kāmī dīshī kāwa zāna wātē  
āntik' dāy lagimay tātē  
chēnis phōkus kākī-lē nō satē

[Rājānaka Bhāskara's Sanskrit translation in Stein A.

*kayā diśā kēna pathgatāham  
paścād gamiyāmi kayātha kēna  
itthām gatim vēdmi nijām na tasmād  
ucchvāsamatrēna dhrtim bhajāmi*  
(Printed edition has *pathātha kēna*.)

The following is the text of Stein B :—

योजि कव दिशी कव जाणा  
अक्षीजि कव दिशी कम सत् ॥  
चष्टदस् (sic) कमस् ॥ वसवाणा  
छानीस ॥ पुक्षस कांच्छ ना सत् ॥ ४६ ॥

From what quarter did I come, and by what road?

To what quarter shall I go? and how shall I know the road?

In the end, if I gain the good counsel (it is well),

For there is no substance in an empty breath.

'Reason thus with life, a breath thou art.' Lallā knows not whence she came or whither she will go. Life is but an empty breath. The one thing that is worth grasping is the teaching of the identity of the Self with the Supreme Self.

## 42.

*gagan ṣay bhū-tal ṣay  
ṣay chukh dēn pawan ta rāth  
arg bandan pōsh pōnī ṣay  
ṣay chukh sōryu ta lōgiy kyāk*

[Rājānaka Bhāskara's Sanskrit translation in Stein A.

*ākāśō bhūr vāyur āpō 'nīlaś ca  
rātriś cāhaś cēti sarvam tvam ēva  
tatkāryatvāt puṣpam arghādi ca tvam  
tvatpūjārthaṁ nālva kimcil labhē 'ham]*

Thou alone art the heavens, and Thou alone art the earth.

Thou alone art the day, the air, the night.

Thou alone art the meal-offering, the sandal inunction, the flowers, the water of aspersion.

Thou alone art all that is. What, therefore, can I offer thee?

Another plea for spiritual, as against formal worship. The whole creation is but an emanation from the Supreme. Any offering made by man can only be an offering of Himself to Himself.

## 43.

*yem<sup>i</sup> lüb manmath mad bür mōrun  
wata-nösh<sup>i</sup> mōrith ta lōgun dās  
tāmiy sahaz Yishwar gōrun  
tāmiy sōruy vyondun swās*

[Rājānaka Bhāskara's Sanskrit translation in Stein A.

*kāmō lobhō 'kamkṛtiś cēti yēna  
yatnāt pūrvam māritā mārgacaurāḥ  
tēnāvākēnāśaram dhāma labdhvā  
sarvam tyaktvā bharmavad bhāvajātam*

(MS. has °caurāḥ and bhāvajānum. Printed edition cāvā yēna.)]

He who hath slain the thieves—desire, lust, and pride—

When he hath slain these highway robbers, he hath thereby made himself the servant (of all).

He hath searched out Him who is the real and true Lord.

He hath meditated and found that all that is is ashes.

The true saint is the servant of all, by his humility and loving kindness.

## 44.

*pānas lōgith rūdukh mē ṣāk  
mē ṣe ḫāḍān lūstum dōk  
pānas-manz yēli dyūkhukh mē ṣāk  
mē ṣe ta pānas dyutum ḫōk*

[Rājānaka Bhāskara's Sanskrit translation in Stein A.

*dēhādiṣaṭkōśapidhānatas tvām  
aprāpya khinnāsmi ciram mahēśa  
upādhibinirmuktavibōdhārūpam  
jñātvādya viśrāntim upāgatā tvām*  
(MS. has *dēhāpi*, *upāgatavāt.*.)]

(This verse has throughout a double meaning.  
The first meaning is :—)

Absorbed within Thyself, Thou remainedst hidden from me.

The livelong day I passed seeking for 'me' and 'Thee'.

When I beheld Thee in my Self,  
I gave to Thee and to my Self the unrestrained rapture of (our union).

(In the second meaning, the two words *mē* and *ṣe*, 'I Thee', are taken as one word *mēṣe*, which means 'earth', and we get the following translation :—)

My body befouled I with mud, and Thou remainedst hidden from me.

The livelong day I passed seeking for mud.  
When I beheld the mud upon my body,  
I gave my body the unrestrained rapture (of union) with the mud.

In the first version, Lallā tells us how, in the days of her ignorance, she imagined that she could distinguish between her Self and the Supreme Self, and then, how,

when she had discovered their identity, she was filled with the rapture of union. Moreover, as the Supreme Self was identical with her Self, He also was filled with the same rapture.

In the second version she sarcastically compares earthly possessions and desires to the mud with which an ascetic daubs his body. He who cares for these has all the joys of possession, ignorant of the truth that they are worthless as mud.

## 45.

*kush pōsh tēl diph zal nā gaśhē  
sadbhāwa gōra-kath yus<sup>u</sup> mani hēyē  
Shembhus sōri nityē panañē yiśhē  
sāda pēzē sahaza akriy nā zēyē*

[Rājānaka Bhāskara's Sanskrit translation in Stein A.

*puspaddikam dravyam idam na tarya  
pūjāsu, prājñā, upayōgi kiṁcit  
gurūpadēśād dṛḍhayā ca bhaktyā  
smṛtyārcyatē yēna viśuddha ātmā*

(By poetic licence the *u* of *pūjāsu* is shortened before *pr.* Printed edition has *pūjāsu sarvam upayōgi* in which the second *a* of *sarvam* is lengthened before the cæsura; cf. verse 32.)]

*Kuśa*-grass, flowers, sesame-seed, water,—all the paraphernalia of worship—are wanted not

By him who taketh into heart with honest faith his teacher's word.

In his own loving longing he will ever meditate upon Śambhu.

He will sink into the true joyance; and so, becoming in his nature free from action, he will not be born again.

Action—works, desire—is the great enemy of absorption into the Supreme, and causes perpetual rebirth. By recognizing the identity of the Self with the Supreme, as taught by the *guru*, or spiritual teacher, a man becomes free from the bond of action.

Sambhu is a name of Śiva.

## 46.

*asi pōndi zōsi zāmi  
nēthay snān kari tīrthan  
wākār-wākārae nonuy āsi  
nishē chuy ta parzāntan*

[Rājānaka Bhāskara's Sanskrit translation in Stein A.

*snātam̄ hasantam̄ vividham̄ vidhēyam̄  
kurvantam̄ ētatparajātam̄ antam̄  
paśyātmatattvam̄ nijadēha ēva  
kr̄taprādēśāntaramārgaṇēna*

(Printed edition has *ētatpura ēva santam*, *paśyātmadēvam*, and *kr̄tām*.)

The following is the text of Stein B :—

**चसि पुर्वि चामि चासि ॥**  
**गितुहृ चाल् चरि ता तीर्ष्ण ॥**  
**वह्नि वह्नस गतोय् आसि**  
**गिशि छोयी ता पर्जनाम् ॥ ३ ॥**

He it is who laugheth, who sneezeth, who cougheth, who yawneth.

He it is who ceaselessly batheth in holy pools.

He it is who is an ascetic, naked from year's end to year's end.

Recognize thou that verily He is nigh to thee.

'The Kingdom of heaven is within you.'

The ascetic wanders about to holy places and torments his body in his search for God. He knows not that all the time He is the ascetic's Self, and is hence ever close at hand. When the ascetic performs the most trivial action, it is really not he who does it, but the Supreme, Who is identical with his Self.

47.

*yēth Saras sār<sup>i</sup>-pho<sup>ñ</sup> nā vēsiy  
 tath sari sakaliy pōñ<sup>u</sup> cēn  
 mrag erugāl gānd<sup>x</sup> zala-hastiy  
 zēn nā zēn ta totuy pēn*

[Rājānaka Bhāskara's Sanskrit translation in Stein A.

*sarōvarē gatra na sarapasya  
 kanō'pi māty ēva vicitram etat  
 vivardhatē tatpayasā samastam  
 bhūtam sthitam bhāvi ca dēhijātam*

(Printed edition has the last line *yāvat pramāṇam khalu dēhijātam.*)

The following is the text of Stein B :—

*यत् सर् सर्वपासो भा चिति  
 तत् सर् सकलीय् ॥ पूर्वो चित्  
 मृत् समाप्त् ॥ गण्डी अस्मृती  
 चित् भा चित् ता ततोय् पित् ॥४॥]*

It is a lake so tiny that in it a mustard seed findeth no room.

Yet from that lake doth every one drink water,  
 And into it do deer, jackals, rhinoceroses, and  
 sea-elephants

Keep falling, falling, almost before they have  
 time to become born.

The real insignificance of the universe. As compared with the Universal Self it is of no account ; yet foolish mortals look upon it as something wonderful, and enjoy it. Life, too, is but a momentary breath, as compared with eternity ; and, in reality, an unsaved soul, in whatever form it may be born, has no time to live, but, from the point of view of Eternity, lives for but an instant, and dies and dies, and is born and reborn, again and again.

## 48.

*Lal bōh lāsh<sup>u</sup>s bhāñan tā gwārañ  
 kal mē kor<sup>u</sup>mas tāda-nishē ti  
 wuchun hyot<sup>u</sup>mas töd<sup>u</sup>\* dīsh<sup>u</sup>mas baraz  
 mē-ti kal ganey<sup>u</sup> zi zōg<sup>u</sup>mas tār*

\* V. l. tōr<sup>u</sup>

## 49.

*mal wōndi zōlum  
 zigar mórum  
 tēli Lal nāv drām  
 yēli dāl<sup>u</sup> trōv<sup>u</sup>mas tār*

[Rājānaka Bhāskara's Sanskrit translation of 48 and 49 in Stein A.

*dṛṣṭūm vibhuñū tīrthavarāñ gatdhāñ  
 grāntā vthitā ṣeñguṣakirtanēñ  
 tatō 'pi khinnā ca mānasēna  
 svāntar nivisṭā khalu tadvimarte*  
 (MS. has *khinnā ca mānasēna*.)

*tatō 'tra dṛṣṭāvaraṇāni bhāyō  
 jñātām mayātrāva bhavizyatili  
 bhaktvā yadā tāni ca [sañpra]viṣṭā  
 lallēti lōkē prathitā tadāham. Yugmam*

(MS. *dṛṣṭāvaraṇā*. For the emendation, compare verse 63. The MS. is partly defaced in the third line. Judging from the remains of the characters, the missing syllables seem to have been those put between brackets. Printed edition bears out the above emendations. It also has *bhaktvā* for *bhaktvā*.)]

48. I, Lallā, wearied myself seeking for Him and searching.

I laboured and strove even beyond my strength.

I began to look for Him, and, lo, I saw that bolts were on His door,

And even in me, as I was, did longing for Him become fixed; and there, where I was, I gazed upon Him.

49. Foulness burnt I from my soul.  
 My heart (with its desires) did I slay.  
 And then did my name of Lallā spread abroad,  
 When I sat, just there, with bended knee.

48. Ineffectual human efforts. In her unregenerate days Lallā had striven to find God. Then, by God's grace, she was permitted to see that the door of approach to Him was barred to all human effort, and that no strivings of hers were of avail. So she stood there, outside the door, full of naught but longing love, and He revealed Himself to her, for she found Him in her Self.

49. A continuation of the preceding verse. When she had given up effort, and, having cleansed her mind from earthly passions, waited in patience with humility; then, and not till then, did she gain the true wisdom, and her reputation as a prophetess became widely spread.

## 50.

*trayi nēngi sarāh sārī saras.  
 aki nēngi saras arshēs jāy  
 Haramōkha Kaūsara akh sum saras  
 sati nēngi saras shūnākār*

[Rājānaka Bhāskara's Sanskrit translation.

*vāratrayām nīramayām smarāmi  
 tathākaddāham avakāśahīnam  
 ākāśam anyāny api cālīhutāni  
 smarāmi śūnyām khalu saptavāram*

(From the printed edition. The last syllable of *tathākaddāham* is lengthened before the caesura; cf. verses 32 and 56.)]

Three times do I remember a lake overflowing.  
 Once do I remember seeing in the firmament  
 the only existing place.

Once do I remember seeing a bridge from  
Haramukh to Kaūsar.

Seven times do I remember seeing the whole  
world a void.

As a result of her having achieved the perfect knowledge, not only, as told in the preceding verse, has she gained a great reputation, but she has become endued with the power of remembering the occurrences of her former lives.

At intervals of a *kalpa* (i.e. a day of Brahmā, or 432 million years) the universe incurs a partial dissolution (*khandā-pralaya*). A hundred years of Brahmā—each year being made up of these *kalpas*, or days of Brahmā—constitutes a *mahā-kalpa*, or great *kalpa*. At the end of this vast period of time there is a ‘great dissolution’ (*mahā-pralaya*) in which not only is our universe destroyed, but all the worlds of the gods with their inhabitants, and even Brahmā himself.

The lake mentioned by Lallā is, as in verse 47, the universe. By its overflow is meant a partial dissolution, three of which she remembers experiencing. When the only place that exists is the firmament, it is a great dissolution, and she remembers seeing one of these.

Between the peak of Haramukh to the North and the mountain lake of Kaūsar to the South, lies the Valley of Kashmīr. At the beginning of the *kalpa* now current this Valley is said to have been a lake called Satisaras, and across this lake, from Haramukh to Kaūsar, she remembers a bridge.<sup>1</sup>

Seven times altogether she remembers seeing the world becoming absorbed into the Void (cf. Note to Verse 1).

Lallā’s object in mentioning these experiences over such enormous periods of time is to emphasize the eternal pre-existence of the soul, and its perpetual birth and rebirth unless released by the true knowledge.

Cf. Verses 93 and 95.

<sup>1</sup> Cf. *Rāja-taraṅgiṇī*, i. 25. ‘Formerly, since the beginning of the Kalpa, the land in the womb of the *Himālaya* was filled with water during the periods of the [first] six Manus [and formed] the ‘Lake of Sati’ (*Satisaras*). Afterwards . . . Kaśyapa . . . created the land known by the name of *Kaśmir* in the space [previously occupied by] the lake.’ *Stein’s Translation*.

51.

zanañē zāyāy rātī löy kātiy  
 karith wōdaras bahu klēsh  
 phirith dwār bazani wōlī tātiy  
*Shiv chuy krūlhū ta tēn wōpadēsh*

52.

yōsay shēl pūhis ta paṭas  
 sōy shēl chēy prulhi-wōnū dēsh  
 sōy shēl shūba-wōnis graṭas  
*Shiv chuy krūlhū ta tēn wōpadēsh*

53.

rav mata thali-thali töpītan  
 töpītan wōttomū wōttomū dēsh  
 Warun mata lūka-garu āśītan  
*Shiv chuy krūlhū töy tēn wōpadēsh*

54.

yihay matru-rūpī pay diyē  
 yihay bhāryē-rūpī kari vishēsh  
 yikay māyē-rūpī antī zuv hēyē  
*Shiv chuy krūlhū ta tēn wōpadēsh*

[Rājānaka Bhāskara's Sanskrit translation of 51-54.

prasūdaram klēśayutam viniya  
 jātō malāktō 'py anuyāti saintalam  
 yatpreritaḥ sauκhyadhiyā narah atriṁ  
 kaṣṭēna labhyam śr̄nu tam gurōḥ śivam  
 yathā silākāra svajātibhēdāt  
 pūkhālinānāvidharūpabhadgint  
 tathāiva yō 'nantatayā vibhāti  
 kaṣṭēna labhyam śr̄nu tam gurōḥ śivam  
 sthalē sthalē staiḥ kiranair yathā ravīḥ  
 pataty abhēdēna gr̄hesu rābhriyam  
 jalām tathā sarvajagadgr̄hesu  
 kaṣṭēna labhyam śr̄nu tam gurōḥ śivam

*mātressarūpēṇa payakpradā न  
bhāryāsvarūpēṇa vilāsakāriṇī<sup>१</sup>  
yac chaklir antē mṛtirūpam ēti ca  
kaṣṭena labhyam ērnu tam gurōḥ śivam*

(From the printed edition.)

The following is the text of 52, 53, and 54 in Stein B :—

यसे शिव् पीठस् ॥ ता यदुस्  
सव्यी शिव् पृथिवानीस् देशा ॥  
से शिव् श्रोमवानी यदुस् ॥  
शिव् श्वोयी कष्टो त खिन् ॥ उपदेशा ॥ ३३ ॥  
एव नत चालचक्षि तापीतन् ॥  
तापीतन् ॥ उपमि देशा ॥  
वर्ण नत सोटो गृह चरीतन् ॥  
शिव् श्वोद् कष्टो त खिन् ॥ उपदेशा ॥ ३४ ॥  
एहिय् मातुरूपी पव् दीयिय् ॥  
एहिय् ॥ मार्यंरूपी विशेषा ॥  
एहिय् ॥ मायिरूपी बीबू हियिय् ॥  
शिव् श्वोयी कष्टो त खिन् ॥ उपदेशा ॥ ३२ ॥]

51. Comely and full of sap were they born from the mother,

After causing many a pang to her womb.

Again and again thither did they come, and waited at that door.

Hardly, in sooth, is Siva to be found. Meditate therefore on the doctrine.

52. The same rock that serveth for a pedestal or for a pavement

Really is but (part of) a district of the earth.

Or the same rock may become (a millstone) for a handsome mill.

Hardly, in sooth, is Siva to be found. Meditate therefore on the doctrine.

53. Doth not the sun cause (everything) to glow in every region ?

Doth it cause only each good land to glow ?

Doth not Varuṇa enter into every house ?

Hardly, in sooth, is Śiva to be found. Meditate therefore on the doctrine.

54. The same woman is a mother, and giveth milk unto her babe.

The same woman, as a wife, hath her special character.

The same woman, as a deceiver, endeth by taking thy life.

Hardly, in sooth, is Śiva to be found. Meditate therefore on the doctrine.

A group of verses linked together by their fourth lines, which are identical in each. Verse 80 belongs also to this group.

51. The soul, while still in the womb of its mother, remembers its former births, and determines to seek release from future transmigration as soon as it is born. But directly it is born it forgets all this, and, becoming entangled in worldly desires, is condemned to visit wombs again and again, and to wait at their doors for admission again into the world. Cf. Verse 87.

As the attainment of Śiva is thus hard for a mortal once he is born, Lallā entreats him to heed her doctrine, and thus to obtain release.

52. All things are but forms of the Supreme. She uses as a parable the fact that though a pedestal, a pavement, a tract of land, or a millstone, may all differ widely in appearance, at bottom they are all the same—only stone.

53. Another parable showing the universality of the Supreme. He is everywhere without exception, just as the sun shines impartially on every spot in the earth, and just as Varuṇa, the god of water, is found in every house, and not only in the houses of the good. The facts described are those mentioned in Matt. v. 45, but the application is different.

54. Another parable to the same effect. The infinite variety of a woman, as a mother, as a wife, or as a Delilah. Yet she is, throughout all, the same—a woman. The Sanskrit translation makes the Delilah to be the *sakti*, which misleads people from the truth, appearing at one time as a mother, and at another as a wife, but always a misleader.

## 55.

*kandēv gēh tēzī kandēv wan-wās  
vēpholū man nā raṭih ta wās  
dēn rāth gānzārith panunū shwās  
yuthuy chukh ta tyuthuy ās*

[Rājānaka Bhāskara's Sanskrit translation.

*grhē nivāsō na vimōkṣahēlur  
vanē 'thavā yōgivaraiḥ pradiṣṭah  
divāniśām svātmavimarśanādhyō  
yathā sthitas tvam paramō 'sty upāyah*

(From the printed edition.)]

Some have abandoned home, some have abandoned hermitage;

But fruitless is every abiding-place, if thou hast not thy mind under subjection.

Day and night counting each breath,  
As thou art, so there abide.

Some, in the hope of salvation, have abandoned house and home for a hermit's life, and others, in a like hope, have given up such a life, and have become ordinary householders. But it matters not where one lives, so long as one applies oneself to learning the mysteries of Self. The devotee should practise restraining his breath—one of the chief means of securing emancipation. See Verses 37 and 40 and Vocabulary s. vv. *nādi* and *prāṇ* 2. 'Caelum non animum mutant qui trans mare enrunt.'

56.

*yē gōrā Paramēshwarā !  
bāvtam bē chuy antar ryodū  
dōshēway wōpadān kandā-purā  
hāh kawa tārunū ta hāh kawa totū*

57.

*nābi-sthāna chēy prakrēth zalarāñi  
hiđis tām yēti prān wata-gotū  
brahmāñja pēthā sūtī nadi wahawañi  
hāh tawa tārunū ta hāh tawa totū*

[Rājānaka Bhāskara's Sanskrit translation of 56 and 57.

*gurō ! mamāñtam upadēśam ēkañ  
kuruṣva bōdhāptikaram dayātaḥ  
hāh-hūh imau stah samam āsyajātāv  
usñō 'sti hāh kim atha hūh snis̄tah  
nābhyañthitō hāh jaṭharāgnitaptō  
hūh dvādaśāñtac chīrāt samutthah  
hāh prāṇabhūtō 'sty atha hūh apānah  
eiddhānta evam munibhiḥ pradiṣṭah*

(From the printed edition. The *a* of *mamāñtam* and *i* of *kim* are lengthened before the caesura; cf. verses 82 and 50.)

The following is the text of 56 and 57 in Stein B:—

वे गुरा परमेसुरा  
दप्त चन्द्रुर विनो ॥  
इनवे उपवाय कम्हपुरा  
दह ॥ रव दूक्तरो (sic) हाह ॥ रव ततो ॥ ४४ ॥  
नामिक्षान् ॥ शिथी प्रकत् (sic) रववन्धी  
हीकोह तो लोधी ईसुर मुको ॥  
मानसमक्षः ॥ नह वहवन्धी ॥  
दह रव कूल्यो (sic) हाह ॥ रव ततो ॥ ४५ ॥]

56. O my Teacher ! Thou who art as God to me !

Explain thou to me the inner meaning ; for it is known to thee.

Two breathings are there, both taking their rise in the City of the Bulb.

Why then is *h<sup>a</sup>h* cold, and *hāh* hot ?

57. The region of the navel is by nature fiery hot.

Thence proceedeth thy vital air, rising to thy throat, (and issueth from thy mouth as *hāh*).

When it meeteth the river flowing from the *Brahma-randhra* (it issueth from thy mouth as *h<sup>a</sup>h*),

And therefore *h<sup>a</sup>h* is cold, and *hāh* is hot.

These two verses refer to the practice of *prāṇdgāma*, or suppressing the breath in order to obtain *yoga*, or union with the Supreme. Expiration and inhalation are carefully watched and controlled by the *yogi*. Lallā notices that some of her exhalations, which she names *hāh*, are cool, while others, which she calls *hāh*, are hot. She addresses her *guru*, or spiritual teacher, whom she has been taught, like all devotees, to recognize as the representative to her of God.

In order to understand the reply, it must be explained that, according to Śaiva teaching, situated within the body, between the pudendum and the navel, is a *kanda*, or bulb, the focus of all bodily action, from which radiate the various *nādīs*, or tubes, through which circulate the *prāṇas*, or vital airs. This *kanda* is called *kandā-purā*, or 'City of the Bulb', in verse 56, and *nābi-sthān*, or that which has its position near the navel, in verse 57. One of the vital airs—called the *prāṇa kar'* ἐγκόχην—rises directly from the *kanda* through the windpipe, and is expired through the mouth. Hence it is hot. For further particulars, see the Note on *Yoga*, § 5, and the Vocabulary, s. vv. *kandā-purā*, *nādi*, and *prāṇ*, 2. So much for the hot air.

The *Brahma-randhra* is the anterior fontanelle in the upper part of the head (§§ 5, 27). Near this is the *sahasrāra* (§§ 19, 20, 21, 27), a spot which is the upper extremity of the tube called the *swāmī nādi*, the other extremity of which is the *kanda* already mentioned.

This *sahasrára* is considered to be the abode of that emanation of the Supreme Siva which is the man's Self, and which is mystically spoken of as the moon. The moon is universally looked upon as the source of coldness, and hence the vital air passing down the *susumnā nādī* is cold. When this meets the hot air, *prāṇa*, coming upwards from the *kanda* (close to which is the microcosmic sun, §§ 5, 8, 9, 21), this *prāṇa* is deprived of its heat by contact with the down-flowing stream, and hence, in this case, the expired air is cold. For further particulars, see the Vocabulary, s. v. *sōm*.

*Hāh* is a short abrupt expiration, and *hāh* is a prolonged one; and at the bottom of the teacher's explanation lies the idea that in the short expiration the hot upward current of air suddenly meets the downward current of cold air, and is checked by it. Hence it is cooled. On the other hand, a prolonged expiration has time to recover itself and to regain its heat. The sun is located in the pelvis, and so the upward breath is hot; and the moon is at the brain, and its currents are downwards and cold.

## 58.

*yih yih karni korum suh arbus  
yih rasani wōssorum tiy manthār  
yuhuy log\*mō dihas partsun  
suy yih parama-Shiwinu tanthār*

[Rājānaka Bhāskara's Sanskrit translation.

*karomi yat karma tad ēva pūjā  
vadāmi yac cāpi tad ēva mantraḥ  
yat ēva cāyāti tathāva yogād  
dravyam tad evāsti mamaṭra tantraṁ*

(From the printed edition.)

The following is the text of Stein B:—

यो यी कम् करमो ॥ अर्चय् ॥  
रसनि उच्चरि तेमै मन् ॥  
एङ्गय् ॥ सगों देहस् ॥ पर्वय् ॥  
सोयी परमशिवानो तन् ॥ २४ ॥]

Whate'er work I did, that was worship.

Whate'er I uttered with my tongue, that was a mystic formula.

This recognition, and this alone, became one with my body,

That this alone is the essence of the scriptures of the Supreme Śiva.

*Laborare est orare*; but the labour, it is understood, must be dedicated to the Supreme. When all that one does, and all that one says is dedicated to Him, this is equal to all burnt offerings and sacrifices.

### 59.

*tāh nā bōh nā dhyāy nā dhyān  
gaṇv pānay Sarva-kriy mashith  
anyau ḍyūṭhukh kēsh nā anway  
gay sath lāy<sup>i</sup> par pashith*

[Rājānaka Bhāskara's Sanskrit translation.

*nāhaīn na ca tvaīn na ca kāpi carcā  
dhyānasya yōgyātra padē 'tiśāntē  
kō 'py anvayaś cātra na bhāti tasmād  
vismārya līnaī svam ivātra sadbhīḥ*

(From the printed edition.)]

There is no 'Thou', no 'I', no object of contemplation, not even contemplation.

It is only the All-Creator, who Himself became lost in forgetfulness.

The blind folk saw not any meaning in this,

But when they saw the Supreme, the seven worlds became lost in nothingness.

All that exists is but the Supreme in one or other of His manifestations. When, therefore, an untaught man knows not the unity of Self and all creation with the

Supreme Self, and imagines that there is a difference between 'I' and 'thou', or between contemplation and its object, it is really the Supreme, temporarily blinded by His own illusive power, Who is lost in this ignorance. This paradox, and the logical inference to be derived from it cannot be understood by the blind, i. e. those who are sunk in ignorance of the nature of things. But when a man has once grasped the facts, the whole universe disappears for him, and he gains release.

The last line may also be translated, 'but good men become absorbed in Him, when once they gain sight of the Supreme.' So interpreted by Rājānaka Bhāskara.

## 60.

*śhādān lūbhū's pōñi-pānas  
śhēpith gyānas wōtum na kūbh  
lay kūrūmas ta wōtū's al-thānas  
bārī bārī bāna ta cēwān na kūh*

[Rājānaka Bhāskara's Sanskrit translation.

*svātmānvēṣṇayaatnamātraniratā śrāntā tatō 'ham sthitā  
tajjñānālakamahāpadē 'tivijanē prāṇādirōdhāt tataḥ  
labdhvānandasurāgrhaṁ ca tad anu dṛṣṭvātra bhāṇḍāny alaiḥ  
pūrnāny ēva tathāpi tatra vimukhaḥ prāptō janah sōcitaḥ*

(From the printed edition. The third half-line does not scan, the metre being Sārdūlavikrīdita. The *u* of *anu* should be long. As it falls on the cæsura, possibly the author intended it to be long by metrical licence. There are similar cases in his translations of verses 32, 50, and 56; cf. also verse 45.)]

I searched for myself, and wearied myself in vain,

For no one hath, I ween, e'er by such efforts reached the hidden knowledge.

Then absorbed I myself in It, and straightway reached the abode of nectar,

Where there are many filled jars, but no one drinketh from them.

No human efforts can gain the perfect knowledge. This is obtained only by quietism and the grace of the Supreme. 'It' in which Lallā became absorbed is the *tat* of the famous Upanisadic formula *tat tvam asi*, 'thou art It', the essence of the Śaiva doctrines. Once she had grasped the identity of her Self with the Supreme Self, she reached the *Al-thān*. This word means literally 'the abode of wine', i. e. nectar. The abode of nectar is the moon, in which nectar is produced month by month. As explained under verses 56, 57, and in the Note on Yōga, § 19, a mystic moon, representing the Supreme, exists in the spot in the brain called the *sahasrāra*. By practising *yōga*, a devotee is finally absorbed microcosmically into the *sahasrāra*, and macrocosmically into the Supreme. Lallā laments that so few avail themselves of this means of salvation. 'The wine of salvation is there, but few there be that drink of it.'

The pronominal suffix *m* in *wōtum* is a kind of *dativus commodi*, and means 'in my opinion'.

*Al-thān* is also explained as a contraction of *alāṁ-sthāna*, the place of 'enough', where everything is exactly balanced, and which can only be described by negation of all qualifications, '*nēti, nēti*', i. e. the Supreme. In either interpretation the resultant meaning is the same.

## 61.

*yuh<sup>u</sup> yih karm kara pētarun pānas  
areun borsun biyis kyut<sup>u</sup>  
antik<sup>i</sup> lägi-roet<sup>u</sup> pushērun svātmas  
uda yēt<sup>i</sup> gadha ta tūr<sup>i</sup> akum kyot<sup>u</sup>*

[The following is the text of Stein B :—

यो यो कम्म् करि सो पानस ॥  
मि वानो जि विधीस ॥ कीवूस ॥  
अले चल हारीय प्रावस  
थीठनी बच्छ ता तीठनी छोस ॥ २२ ॥]

Whatever work I may do, the burden of the completion thereof lieth on myself,

But the earnings and the collecting of the fruits thereof are another's.

If in the end, without thought for their fruits,  
I lay these works as an offering before the Supreme  
Self,

Then, where'er I may go, there is it well  
for me.

The vanity of human wishes. The ordinary worldling performs actions for the sake of what he may gain by them ; but these gains cannot follow him to another world. They are left behind to his 'laughing heirs'.

The true believer, without thought of reward, does his duty, and offers all that he does to God ; and it is he who after death reaps the full fruit of his actions in the shape of final release. This is one of the fundamental doctrines of the *Bhagavad Gitā*. If a man engages in worldly affairs for the lusts of the flesh, he damns his soul ; if he takes them up without regard to their fruits, solely from the sense of duty (*karma-yōga*) and the love of God (*bhakti-yōga*), he saves his soul.

## 62.

*rājēs bōjī yēmī kartal tyōjī*  
*swargas bōjī chuy taph töy dān*  
*sahazas bōjī yēmī góra-kath pōjī*  
*pōpa-pōnē-bōjī chuy panunuy pān*

He who gaineth a kingdom is he who hath  
wielded a sword.

He who gaineth paradise is he who mortifieth  
himself and who giveth in charity.

He who hath knowledge of the nature of the  
Self, is he who followeth the Guru's teaching.

That which reapeth the fruit of virtue and of  
vice is a man's own Self.

Every action has its fruit. The exercise of worldly  
activity produces worldly prosperity. If a man pursues  
a formal religion, he reaps the fruit in paradise, which

is transient, and from which, when the fruits of his pious actions have been exhausted, he will be subject to rebirth.

The one hope of ultimate release is the acquirement of the true knowledge of the Self, and this can only be acquired from the teaching of a Śaiva Guru, or spiritual preceptor.

## 63.

*jñāna-mārg chēy hāka-wör<sup>ii</sup>  
dizēs shēma-dama-kriyē-püñ<sup>ii</sup>  
lāmā-sakra-posh<sup>u</sup> prōñ<sup>ii</sup> kriy dör<sup>ii</sup>  
khēna khēna mōsiy wör<sup>ii</sup>y chēñ<sup>ii</sup>*

The way of knowledge is a garden of herbs.

Thou must enclose it with the hedge of quietism and self-restraint and pious deeds.

Thus will thy former deeds be offered like beasts at the Mothers' sacrifice,

And, by steady eating of its crop, the garden will become empty and bare.

Deeds are of two kinds,—the deeds of former lives, of which the accumulated results still persist, and the deeds done in the present life. Both kinds have results, through the action of the endless chain of cause and effect, and so long as these results continue to exist, ultimate release is impossible.

In the garden of knowledge, the herbs are the deeds of the present life. It must be carefully guarded from outside temptations by the performance of the daily obligatory religious rites and the practice of quietism and self-restraint. In this garden are allowed to browse the goats destined to sacrifice, typifying the works of former lives, the fruits of which are the existing crop—the deeds of the present life. Hemmed in by the hedge of holy works, the goats are compelled to eat this crop, or, in other words, the works of former lives are compelled to render themselves unfruitful. This unfruitfulness is consummated by the sacrifice of the goats, and when

that is accomplished the soul becomes assimilated to the Supreme Void, the *Sūnya*. See Vocabulary, s. v. *shūñi*.

A Lāmā is one of the divine Mothers, to whom animals are offered in sacrifice. See Vocabulary, s. v. *lāmā*, for further particulars.

## 64.

*kalan kāla-zöli yidaway tē golu  
vēndiv gih wā vēndiv wan-wās  
zōniit sarwa-gath Probh<sup>u</sup> amol<sup>u</sup>  
yuthuy zānēkh tyuthuy ās*

[The following is the text of Stein B :—

कलना कालजाली यिद् ॥ विग्नो ॥  
वन्दिव् ॥ गेह् ॥ वन्दिव् वनवास् ॥  
आनीत् ॥ सर्वगत् ॥ प्रभ् ॥ अमलो ॥  
यीथोय् जानक् ॥ तीथोय् आस ॥ ३८ ॥

This is a mixture of Nos. 55 and 64.]

If, in flux of time, thou hast destroyed the whole body of thy desires,

Choose ye a home-life, or choose ye a hermitage,

If thou wilt come to know that the Lord is all-pervading and without taint,

Then, as thou wilt know, so wilt thou be.

Freedom from desire and knowledge of the nature of the Self give ultimate release, whether a man lead the life of a householder or bury himself in a hermitage. The mode of life is immaterial. With this knowledge, his own soul becomes assimilated to his conception of the nature of the Supreme; and he becomes spiritually one with Him.

## 65.

*Shiva Shiva karūn hamea-gath sōrith  
rūzith vēvakör<sup>u</sup> dēn kyōk rāth  
lāgi-rost<sup>u</sup> adug<sup>u</sup> yue<sup>u</sup> man karith.  
tās<sup>i</sup> učik prason<sup>u</sup> sura-guru-nāth.*

[The following is the text of Stein B:—

शिव शिव करान् यमी सोयो ।  
चक्षीस् ॥ भवु भद्र् ॥ ता द्रूत् ॥  
यमी चदय् ॥ मन् ॥ सम्पदो  
तमी प्रसदो सुरगुरुणाम् ॥ 30 ॥

This is a mixture of Nos. 5 and 65.]

'He who ever calleth on the name of Śiva and  
who beareth in mind the Way of the Swan,  
Even if night and day he remain busy with  
his worldly calling,  
And who without thought for fruits maketh  
his mind non-dualist,  
On him alone is ever gracious the Lord of the  
Chiefest of gods.

The Way of the Swan is a mystic name for the celebrated formula *sō 'ham*, I am He (cf. the *tat tvam asi*, thou art It, of verse 60). In Sanskrit letters, if the words *sō 'ham* be reversed, they become *hamsah*, a word which means 'swan'. Hence the origin of the term. The devout believer must perform his necessary religious duties, but, as explained under verse 61, without thought of the reward that they may bring. *Hamsa* is a term often applied to the Supreme Śiva dwelling in the Sahasrāra and identical with the individual soul (see Note on *Yoga*, § 20). The full title, in this sense, is *Parama-hamsa*. The word is also used to indicate the *Ajapa mantra*. See verse 40.

The non-dualist mind is that which fully recognizes the identity of the Self with the Supreme Self,—that all is one, not two, or manifold.

## 66.

barnun bajiit̄ dilih pānī pānac  
tyukt̄ kyāk maryōt̄ ta phalihig tāt̄  
mūdas wōpadēk gāȳ rīns̄ dāniqum  
kāh̄ dādar gōr īparikh rōw̄

Thou hast cut up the hide and pegged it down,  
all for thyself.

Hast thou sown such seed that it will bear  
abounding fruit?

Fool! teaching proffered to thee is but balls  
flung at a boundary-pillar.

It is all lost, as though sweet stuff were fed  
unto a tawny bullock.

Just as a degraded Camār, whose whole occupation is with that which is dead and foul, cares for a hide by cutting it into its intended shape and pegging it out to dry, so the worldly man cherishes his body, which itself is but a hide, and stretches it out over the world of enjoyment with the pegs of desire. On the other hand, the wise man is like a decent husbandman. He sows the living seed that shall spring up and bear the harvest of spiritual blessing.

Instruction given to the foolish worldly man returns to the giver, as a ball in the game of hockey bounds back from one of the goal-pillars.

To give instruction to such a person is as much lost labour as it is to feed a lusty bullock with sweetmeats in the hope of increasing its milk. 'Bullock's milk' is a common phrase used to indicate a hoped-for but impossible result. Here the fool not only believes in its existence but tries to increase its yield. *Gōr*, molasses, is often given to a cow to increase her milk. The fool tries it on a bullock.

## 67.

*lalith lalith waday bō-döy*  
*sittā! muhūcū pēiyī māy*  
*rōriy nō pata lōh-langarūcū bhāy*  
*nīza-swarūph kyāh moṭhuy hāy*

Good Sir, for thee will I keep weeping with  
gentle sound and gentle words.

My Soul! love for the world, begotten of  
illusion, hath befallen thee.

Not even the shadow of thine iron anchor will survive for thee.

Alas ! why hast thou forgotten the nature of thy Self ?

Lallā addresses herself as 'Good Sir'.

The iron anchor—a common object in Kashmīr navigable rivers—is worldly possessions that tie a man's soul down to this world. None of these will he carry with him after death.

### 68.

*Lal bōh bāyēs sōman-bāga-baras  
wuchum Shiwas Shēkāth milih ta wāh  
tāti lay kūrām amrēla-saras  
zindug maras ta mē kari kyāh*

I, Lallā, passed in through the door of the jasmine-garden of my soul.

And there, O Joy ! saw I Śiva seated united with His Śakti.

There became I absorbed in the lake of nectar.

Now, what can (existence) do unto me ? For, even though alive, I shall in it be dead.

The first line contains a paronomasia. The word *sōman* may be the Persian word meaning 'jasmine', or may be the Indian word meaning 'my own mind' or 'soul'. We have attempted to indicate this in the translation.

Śiva united in one with His Śakti, or energetic power, is the highest form of the Supreme Self. The lake of nectar is a metaphor for the bliss of union with the Supreme. Drowned in this, though alive, Lallā is as it were dead, and is certain of release from future birth, life, or death.

69.

*bitta-turog<sup>u</sup> wagi hēth roṭum  
 tēlith milavith dashē-nāḍi-wāv  
 taway sheshi-kal vēgalith wūshūm  
 shūnēs shūnāh mūlith gauv*

With a rein did I hold back the steed of my thought.

By ardent practice did I bring together the vital airs of my ten *nādis*.

Therefore did the digit of the moon melt and descend unto me,

And a void became merged within the Void.

The rein by which she holds back the steed of her thought is the absence of desire.

The *nādis* are the tubes in the body through which the vital airs are believed to circulate, and it is the devotee's object to bring these airs under subjection. See the Vocabulary s. vv. *nāḍi* and *prāṇ*, 2, and Note on Yōga, §§ 5, 21.

The mystic moon in the *sahasrāra* has been explained above under verses 40 and 56, 57. When the devotee has completely blocked the circulation of his vital airs, this moon distils nectar, as there explained. See also Note on Yōga, §§ 8, 19, 21, 22.

For the empty void of matter merging into the great Void, see verse 11.

70.

*tēth amara-palhi tköv<sup>i</sup>zi  
 tik trövitl lagi züdē\*  
 tati tāk-nō skök<sup>i</sup>zi sandör<sup>i</sup>zi  
 döda-shur<sup>u</sup> ta kochē nō mūdē†*

\* V. L. *zürē*

† V. L. *mürē*

[The following is the text of Stein B:—

चिन्ता अमरपथि धाविषि  
ते चावीत ता सविद् ॥ यूक्ति  
तत्वा चू कङ्गित् सन्धारेजि  
दहो शोक्तो ता कुश्चि ता ना मूक्ति ॥ २८ ॥

The MS. numbers this 19 by error.]

Put thou thy thoughts upon the path of immortality.

If thou leave them without guidance, into evil state will they fall.

There, be thou not fearful, but be thou very courageous.

For they are like unto a suckling child, that tosseth restless on its mother's bosom.

For the literal meaning of the last line, see the Vocabulary, s. v. *mūrun*.

### 71.

*māruk̄ māra-būth kām krūd lūb  
na-ta kān barīth māriṣey pān  
manay khēn dikh swa-vēbāra shēm  
vishēy tihond\* kyāk kyuth\* druw\* zān*

[The following is the text in Stein B (in which it has no number):—

मारुक् मारमूत पारामुद्  
काण मरीत् मारिनिद्  
मनय् खित् दीस्  
चल्लि आमुद् [—] उलिमिकाम्बर कल हीष ॥

In the fourth line, the MS. is worm-eaten, and one word is destroyed. The whole is corrupt, and is unintelligible as it stands.]

Murder thou the murderous demons, lust, anger, and desire.

Otherwise they will aim their arrows, and destroy thy Self.

With careful thought, by meditation on thy Self, give to them quietism as their only food.

Then wilt thou know what, and how little firm, is their realm of power.

The arrows are temptations to worldliness.

## 72.

*tala-sitta ! wöndas bhayě mō bar  
cyöñü śinlh karān pāna Anād  
še kō-zanañi kshöd hari, kar  
kēval tasonduy tārukū nād*

Ah restless mind ! have no fear within thy heart.

The Beginningless One Himself taketh thought for thee,

(And considereth) how hunger may fall from thee.

Utter, therefore, to Him alone the cry of salvation.

Trust in God for the things of this life, and He will provide. No formal rites are required in order to secure his protection. All that is necessary is unceasingly to utter the 'unobstructed cry' (see verses 14, 15), i. e. the mystic syllable *ōṁ*, which properly uttered, and with faith, will secure the presence of the Supreme, Who is everything that man can need.

73.

*bāmar chāṭhār rathu simhāsan  
 hlād nāṭē-ras tūla-paryōkkh  
 kyāh mōnith yiti sthir āsawun<sup>u</sup>  
 kō-zana kāsiy maranūñū shōkkh*

74.

*kyāh bōdukkh muha bhawa-sōdari-dārē  
 sōlhū lūrith pēiy tamā-pōkkh  
 yēma-haṭh karinēy kōlī chōra-dārē  
 kō-zana kāsiy maranūñū shōkkh*

75.

*karm zāh kāran trāh kōmbith  
 yēwa labakkh paralōkus ūkh  
 uōth khas sūrya-mandāl bōmbith  
 taway baliy maranūñū shōkkh*

76.

*jñānākī ambar pairith tanē  
 yim pad Lali dāpī tim hrēdi ūkh  
 kūrānī pranawākī lay korū Lalē  
 bēlk-jyōti kōsūn maranūñū shōkkh*

[The following is the text of 73-76 in Stein B:—

चामर् ॥ इत्यरथ सिंहासन् ॥  
 ल्हाद् ॥ तूलय पर्वद्वा ॥  
 क्वा मानीत् ॥ चिर् ॥ इति आसुन् ॥  
 कीव् ॥ कासुय भरवशी शङ्क् ॥ ३१ ॥

क्वा तु दोख् ॥ मुत् सोदरि दारि ॥  
 धारि सोक्षीत् पित् भवपद्म्  
 अममद् करविद् भूरधारि  
 कीव् कासुय भरवशी शङ्क् ॥ ४० ॥

कर्म चू कारस् चि कुम्भीत ॥  
 यव लभक् ॥ परलोकस् ॥ अङ्क् ॥  
 उत्थ खस् ॥ सूर्या मण्डलो कुम्भीत ॥  
 तवे चलिय मरणजी शङ्क् ॥ ३७ ॥  
  
 ज्ञान अम्बर पैरीम लङ्घि  
 यीम पद् दपीतीम हदि अङ्क् ॥  
 काष्ठी प्रोणोकी गरीजि लङ्घि  
 कीन् ॥ कासूद् ॥ मरणजी शङ्क् ॥ ४१ ॥

73. A royal chowry, sunshade, chariot, throne,  
 Happy revels, the pleasures of the theatre,  
 a bed of cotton down,—

Bethink thee which of these is lasting in  
 this world,

And how can it take from thee the fear of  
 death.

74. In thy illusion why didst thou sink in the  
 stream of the ocean of existence ?

When thou hadst destroyed the high-banked  
 road, there came before thee the slough of spiritual  
 darkness.

At the appointed time will Yama's apparitors  
 drag thee off in woful plight.

Who can take from thee the fear of death ?

75. Works two are there, and causes three. On  
 them practise thou the *kumbhaka-yoga*.

Then, in another world, wilt thou gain the  
 mark of honour.

Arise, mount, pierce through the sun's disk.

Then will flee from thee the fear of death.

76. Clothe thou thy body in the garb of knowledge  
 Brand thou on thy heart the verses that Lall  
 spake.

With the help of the *pranava* Lalla absorbed herself

In union with the Soul-light, and so expelled the fear of death.

These four verses form a group.

73. The chowry, or fly-whisk, and the sunshade are emblems of royalty. So strong is this feeling about the sunshade, or, in plain English, the umbrella, that some years ago a serious riot took place in southern India, due to the fact that some low-caste people had taken to going about with cheap cotton umbrellas imported from England. People of such castes had no right to protect themselves from the sun or rain!

74. The high-banked road is the way of truth, by which the Self is enabled to approach the Supreme Self. These high embanked roads across marshy country are common features of a Kāshmīrī landscape.

Yama is the god who rules the land of shades. His apparitors carry off the soul after death for judgement by him, cruelly treating it on the way. *Chōra-dārē karun* is the name of a punishment, in which the criminal is dragged along the ground till the blood flows from his body in streams.

75. Works are of two kinds, good and bad. There are three causes of the apparent existence of the material world, which are technically known as *malas* or impurities. These are (1) *ānara-mala*, or the impurity due to the soul deeming itself to be finite; (2) *māgiya-mala*, or the impurity due to the cognition that one thing is different from another; and (3) *kārma-mala*, resulting in action—the producer of pleasure and pain.

It is the devotee's business to destroy the fruits of all works, whether good or bad, and to destroy these *malas*. This he does by practising *yoga*. One important form of *yoga* is the *kumbhaka-yoga*, in which the breath is entirely suspended. *Kombhik* literally means 'bottling up (the breath)'. Cf. verse 34, and see the Vocabulary, s. vv. *kāraṇ* and *kumbh*. The disembodied soul, on its way to emancipation, is said to pass through the sun's orb on its way to union with the Supreme.

76. The *pranava* is one of the names of the mystic syllable *ॐ*, for which see verses 14, 15.

77.

*mörith pönb bûth tim phal-hanđi  
bêlana-dâna-wakhur khëth  
tałay zânakh paramu pad bandi  
hishiy khöshî-khôr kôh-ti na khëth*

[The following is the text of Stein B:—

मारीत पञ्चभूत तें हण्डे  
चेतुन् धान वाखुर दित् ॥  
आवहा परमो पद् यिद् रण्डे  
खण्डे खुर हण्डे खुर कित् ॥ १७ ॥

See remarks on verse 10.]

Ah! thou hasty one, feed thou those fatted rams—the five principles of experience—on the grain and cates of spiritual meditation, and then slay them.

Not till then wilt thou gain the knowledge of the place of the Supreme, and (thou wilt also know that) if thou violate custom it is all the same, and causeth thee no loss.

Lallā is said to have made a practice of going about in a nude condition, ‘for’, said she, ‘he only is a man who fears God, and there are few such about’. See verse 94 and the note to K. Pr., p. 20, below. This verse appears to be an answer of hers to some women who remonstrated with her for not following the usual customs in regard to female dress.

The five *bhûtas*, or *mahâbhûtas*, are the five factors constituting the principles of experience of the sensible universe. They are solidity, liquidity, formativity, aeriality, and vacuity. For further particulars, see the Vocabulary, s. v. *bûth*, 2.

Just as a ram fattened on fruits and such like has been the smallest beginning in his mother’s womb, and grown to great size and vigour before he is ready for sacrifice so these principles are developed from earlier, subtle capacities (*tanmâtras*), and under the influence of

chain of cause and effect, which result in illusion (*māyā*), become powerful and conceal from the soul its knowledge of its real Self.

In order to attain to true knowledge, the seeker must first certify to himself the essential nothingness of these five *bhūtas*, and cause them to disappear one by one from his experience, by meditating on, and realizing, the nature of Self. Just as a fatted ram is prepared for sacrifice and death by feeding it on grain and cakes, so these must be prepared for disappearance by this meditation and realization.

The ‘violation of custom’ is literally ‘the left-handed conduct’ and there is probably a suggestion of the *vāma-mārga*, or left-handed, Kaula, ritual. Cf. the last line of verse 10.

## 78.

*kus dingi ta kus zāgi  
kus sar watari tēliy  
kus haras pūzi lāgi  
kus parama-pud mēliy*

## 79.

*man dingi ta akōl zāgi  
dōḍī sur panca-yindī watari tēliy  
swa-vēbāra-pōk haras pūzi lāgi  
parama-pad tētana-Shiv mēliy*

[The following is the text of 78 and 79 in Stein B (in which they have no number):—

कुसो डङ्गि त कुसो जानि  
कुसो सर् वधि तिलेवा  
कुसो हरस [पूजि जानि]  
कुसो परमपद् मिलेवा ॥

In this verse the MS. is worm-eaten, and four *akṣaras* are destroyed in the third line. These I have supplied from verse 79. They are enclosed in brackets.

मरु उक्ति ता अवृत् वागि  
 दाढुय् पञ्च इच्छ्य चिलेया (sic)  
 पुष्टे हरस पूजि लगि (sic)  
 एड्य चेतन् शिव् मिलेया ॥]

78. Who is he that is wrapped in sleep, and  
is he that is awake?

What lake is that which continually oozeth  
away?

What is that which a man may offer in worship  
to Hara?

What is that supreme station to which thou  
wilt attain?

79. The mind is he who is wrapped in sleep, and  
when it hath transcended the *kula* it is he who is  
awake.

The five organs are the lake that continually  
oozeth away.

That holy thing which a man may offer  
worship to Hara is the discrimination of the Self.

That supreme station to which thou wilt attain  
is the Spirit-Siva.

78. Hara is a name of Siva, the personal form of the  
impersonal Supreme.

79. The *manas*, or mind, is, roughly speaking,  
thinking faculty. For a more accurate description,  
the Vocabulary, s. v. *man*.

The *kula*, or family, is a group of the following  
essentials for the experience of the existence of the  
as distinct from the Supreme Self:—(1) the individual  
soul; (2) *Prakrti*, or primal matter,—that on which  
individual soul acts, and which reacts on it; (3) space,  
i.e. the conception of limitation in space; (4) time,—  
the conception of limitation in time; and (5–9) the  
*bhūtas*, or principles of experience, as described  
verse 77. When the mind transcends these, and

nizes its Self as one with the limitless Supreme Self, it is in a state of grace, or, as here said, it is awake. The commentary quotes here the following lines; the first is anonymous, and the rest = *Bhagavad Gītā*, K. 69 :—

*mana ēva manusyānām kāraṇān bandha-mōkṣayōḥ ॥  
yā niśā sarva-bhūtānām tasyām jāgrati samyamī ॥  
yasyām jāgrati bhūtāni sā niśā paśyatō munēḥ ॥*

It is the mind alone that is the cause of men's entanglement and of their release.

In that which to all embodied beings is night, doth the ascetic remain awake,

And that in which they wake, is the night for the saint who hath eyes to see.

The five organs, or principles, of action are those of generation, excretion, locomotion, handling, and expression by voice. The continual exercise of these takes away the power of Self-realization.

## 80.

*zānahō nādi-dal mana raṭīth  
Raṭīth waṭīth, kuṭīth klēsh  
zānahō ada asta rasāyēn gaṭīth  
Shiv chuy krūṭh' ta bēn wōpadēsh*

[The following is the text of Stein B :—

वागिहा वार्डीदसा मन् ॥ रहीत  
चट्टीत् ॥ चट्टीत् ॥ चट्टीत् ॥ केत्र ॥  
वागिहा चकरसावुन् ॥ चट्टीत् ॥  
शिव लोकी बहो त चिन् ॥ उपदेश ॥ ३४ ॥]

If I had known how by my mind to bring into subjection my *nādis*,

How to cut, how to bind up; then should I have known how to crush sorrow,

And gradually to compound the Great Elixir.

Hardly, in sooth, is Śiva to be found. Meditate therefore on the doctrine.

As previously explained (see Note on Yōga, §§ 5, 21 and verse 69), the *nādis* are the tubes through which the vital airs circulate. It is the devotee's business to bring the latter under control. *Tatun waṭun*, cutting and binding up, is the Kāshmīrī term for operative surgery. Lallā implies that this must be performed upon the mind, which must be cut away from the organs of action (see the preceding Verse), and bound up by self-restraint and quietism.

The Elixir of Life is, of course, the knowledge of the Self.

For the final line, compare verses 51–54.

## 81.

*mad pyuwum syundu-zalan yaitu  
rangan lilām<sup>i</sup> kiyēm kaiśa  
kait<sup>i</sup> khyēm manushē-māmsāk<sup>i</sup> nali  
söy bōh Lal ta gauv mē kyāh*

[The following is the text of Stein B :—

(This verse is given twice in the MS. with slightly differing readings.)

मद् पिवूं सिन्धुजलनि यातो  
रङ्गन् लीलकीय दिन् त रात् ॥  
मांस् चर्वण ॥ मछाँ कातो  
सयी मु जल् त गौ मि क्षात् ॥ ४२ ॥  
मद् पीवूम् सिन्धुजलनि यातो ॥  
रङ्गन् लीलमि कोयम् ॥ काष ॥  
केतो लियम् ॥ मनुषमांसकी नखी ॥  
सयी मु जल् ता गौ मि क्षात् ॥ ४३ ॥]

However oft I quaffed that wine—the water of the Sindhu,

However many parts I played upon the stage,  
However many lumps of human flesh I ate,  
Still I am the same Lallā, and what profit did it all to me?

She had been born again and again, but in former births she had not known the Self. The Sindhu is one of the chief rivers of Kashmīr, famous for its excellent water. She had been born in various forms, divine, human, bestial, as a worm, or what not, and each time had drunk the water of the Sindhu, playing many parts on the stage of human existence. She had been born over and over again as a human being, so to speak eating, i.e. experiencing, human flesh, and now at length she has recognized that it has been the one Self all the time, and that all these existences in ignorance had been profitless.

## 82.

*ōm-kār yēli layē onum  
wuhī korum panun<sup>ii</sup> pān  
sh̄ewot<sup>ii</sup> trövith ta eath mārg roṭum  
tēli Lal bōk wōs<sup>ii</sup>s prakāshē-ethān*

When by concentration of my thoughts I brought the *pranava* under my control,  
I made my body like a blazing coal.

The six paths I traversed and gained the seventh,

And then did I, Lallā, reach the place of illumination.

The *pranava* is the mystic syllable *ōm*, and here may be taken as indicating any vital formula, such, for instance, as *tat tvam asi* (see verse 60). She brought this under control, i.e. she mastered it, and thus became imbued with the truth. She then became able to suppress her vital airs (see Note on Yōga, § 21 and Vocabulary s. vv. *nādi* and *prān*, 2), and thereby entered into a state of grace. By this suppression her frame became suffused with a holy fire.

The six ways are the six *cakras*, or seats of the six subordinate *Saktis* that urge a man to action. They are supposed to be located along what corresponds to the spinal cord of a man's subtle body. The devotee has to master these one by one, and then attains to the seventh and highest station, or *sahasrā cakra*, by

meditating on which he obtains final release. The whole process is explained in greater detail in the Note Yōga, §§ 9-21, and Vocabulary, s. vv. *shēk* and *sōm*.

The word *sath-mārg* may mean either the seventh path or the true path, in either case indicating *sahasrāra cakra*.

## 83.

*gātulwāh akh wuchum bōcha-sūty marān  
pan zan harān puhanī wāwa lah  
nēshēbōdū akh wuchum wāzas mārān  
tana Lal bōh prārān thēnēm-nā prah*

A wise man saw I a-dying of hunger,  
As the leaves fall with even a gentle wind  
the wintry month of Pausa.

And saw I also a fool beating his cook.

Since then have I, Lallā, been waiting for the day when love for the world will be cut from me.

She has seen the injustice of this world, and longs for freedom from the desire for existence. A man's wisdom will not save him from starvation, or from liability to death from even the slightest cause; and a fool may be rich and prosperous, whose only sorrow is that his now and then does not sufficiently spice his food, who securely acts as a tyrant to him in consequence.

## 84.

*yih kyāh ösith yih kyuthū rang gōm  
cang gōm ḫaṭith huda-hudañey dagay  
sārēniy padan kunuy wakhun pyōm  
Lali mē trāg gōm laga kami shāṭhay*

## 85.

*yih kyāh ösith yih kyuthū rang gōm  
bērong\* karith gōm laga kami shāṭhay  
tālav-rāzadāñē abakh chān pyōm  
jān gōm zānēm pān panunuy*

84. What is this that hath happened? What kind hath bechanced me?

\* \* \* \* \*

In all these verses but one tale hath fallen to my lot.

I, Lallā, have happened on a lake, and know not on what sand-bank I shall run aground.

85. What is this that hath happened? What kind hath bechanced me?

I made all things out of order, on what sand-bank shall I run aground?

\* \* \* \* \*

It turned out well for me, for I myself will learn to know (my Self).

These are two of Lallā's hard sayings which are unintelligible at the present day, although there is no dispute as to the text.

84. The meaning of the word *huda-hudāñey* in the second line of this verse is unknown to modern Kāshmīris, and without knowing their meaning, there is no clue to the sense of the rest of the line. The remaining words of the line in the modern language might mean, 'my claw has been cut (?) by a blow', but whether they bore this meaning in Lallā's time is doubtful.

The latter half of the verse is fairly plain. The one plaint of all her verses is the miserable uncertainty of human existence in this world, till a man has known the Supreme.

85. In this verse it is the third line that is devoid of meaning to Kāshmīris of the present day. The actual words might mean 'for plastering my ceiling I got a clumsy carpenter', but it is not likely that this is what Lallā originally intended, or wrote. The word *abakk* is not used nowadays, and there is no tradition as to its meaning, but there is a word *abakhwārēk* which means 'clumsy'.

## 86.

*rāza-hams ösith sapodukh koluy  
kus-tām koluy kyāh-tām hēth  
graṭa gaūv band töy graṭan hyot<sup>u</sup> goluy  
graṭa-wōl<sup>u</sup> koluy phal-phol<sup>u</sup> hēth*

Once wast thou a swan, and now thou hast  
become mute.

Some one, I know not who, hath run off with  
something of thine.

As soon as the mill became stopped, the grain  
channel became choked,

And away ran the miller with the grain.

This is another of Lallā's hard sayings, the true interpretation of which is unknown. The swan is fabled to have a very melodious voice, and (Lallā is addressing herself) she whose voice was once like that of a swan has now become dumb.

When a mill-stone stops revolving, the orifice in the upper stone, through which the grain is fed on its way to being ground, becomes blocked up and hidden under a pile of grain. The meaning of the metaphor, and who is represented by the miller, is uncertain. The verse has a curious echo of Ecclesiastes xii. 3-4. Perhaps Lallā means that she has now found salvation, and is in a state of silent rapture. Formerly she had preached volubly (cf. verse 89); but now that she sees God she is silent. God is the miller, who turns the mill of worldly experience in order to grind out the grain of the chastened soul. Now He has finished His work. The mill is still the channel blocked by the husks, and the Miller has taken to Himself the grain. But it must be understood that this is entirely our own attempted interpretation, and has no Kāshmīrī authority.

## 87.

*niyem karyoth garbā  
bētas kar-bā pēyiy  
marana brōṭhay mar-bā  
marith ta martaba kāriy*

## 88.

*atha ma-bā trāwun khar-bā !  
lūka-hünzü kōng-wörü khéyiy  
tati kus-bā dāriy thar-bā !  
yěti nanis kartal pěyiy*

87. Even while in thy mother's womb thou madest a vow.

When, Sir, will that vow come to thy remembrance ?

Die, Sir, even before thy death,

Then, when thy death cometh, great honour will increase for thee.

• 88. Let not the ass loose to stráy from thy guiding hand,

Or, of a surety, will it devour thy neighbour's saffron-garden.

Who then will there be there to offer his back to thee to mount,

Where the sword will fall upon thy naked form ?

87. It is believed that while a child is in its mother's womb it remembers all its former births, and resolves in its coming life to act so as to acquire release from farther transmigration. But directly it is born, recollection of these previous existences disappears and it loses all memory of its resolution. The same idea is developed in verse 51.

Here Lallā reproaches an unbeliever with this act of forgetfulness. She advises him, while yet alive, to become as one dead (cf. verse 12), by destroying the six enemies—lust, wrath, desire, arrogance, delusion, and jealousy (see Vocabulary & v. *lāb*)—and thus acquiring complete indifference to worldly temptations. The resultant honour is, of course, absorption into the Supreme Self—contrasted with the objects of the worldly ambition practised by her auditor.

The commentator here quotes the following apposite lines from the *Bhagavad Gitā* (v. 23) :—

*saknōtihāva yaḥ sōdhum prāk śarīra-vimōkṣanāt ।  
kāma-krōdhōdbhavām vēgām sa yuktaḥ sa sukhī naraḥ ॥*

He who has strength to bear here ere release from body the passion born of love and wrath, is of the Rule he is a happy man. (*Barnett's Translation.*)

88. The ass is the mind. Keep it under control, or will wander forth into strange heresies, and will suffer in consequence.

The saffron-gardens are the most valuable cultivated land in Kāshmīr. An ass loose in one might do incalculable damage, and would suffer accordingly.. Apparently, in Lallā's metaphor, the ass's owner, in such a case, would be liable to the extreme penalty of the law.

In the second half of the verse, if the mind is not controlled, and does not recognize the nature of Self, it can give no help when its owner is at the point of death, under the sword of Yama.

The commentator quotes as apposite the following lines from the *Bhagavad Gitā* (ii. 60-63) :—

*yatato hy api Kaunteya puruṣasya vipaścitah ।  
indriyāṇi pramāthīni haranti prasabham manah ॥  
tāni sarvāni samyamya yukta āśita mat-parah ।  
vaśe hi yasyendriyāṇi tasya prajñā pratiṣṭhitā ॥  
dhyāyatō viṣayān puṁsaḥ saṅgas tēśūpajāyatē ।  
saṅgast samjāyatē kāmah kāmāt krōdhō 'bhijāyatē ॥  
krōdhād bhavati saṁmōhah saṁmōhāt smṛti-vibhrāmat  
smṛti-bhrāmśād buddhi-nāśo buddhi-nūśāt prapaśyati ॥*

For though the prudent man strive, O son of Kuntī his froward instruments of sense carry away his mind perforce.

Let him hold all these in constraint and sit under the Rule, given over to Me; for he who has his sense instruments under his sway has wisdom abidingly set.

In the man whose thoughts dwell on the ranges of sense arises attachment to them; from attachment is born love; from love springs wrath.

From wrath is confusion born; from confusion wandering of memory; from breaking of memory wreck of understanding; from wreck of understanding a man is lost. (*Barnett's Translation.*)

89.

*lācāri bicāri prawād korum  
 nador<sup>a</sup> chuwa ta hēyiv mā  
 phirith dubāra jān kyāh wonum  
 prān ta ruhun hēyiv mā*

90.

*prān ta ruhun kunuy zōnum  
 prān bazith labi na sād  
 prān bazith kēh-ti nō khēzē  
 taway lobum 'sō-ham' sād*

[In these verses a number of words have double meanings, so that the whole has two different interpretations. Compare verse 101. The first interpretation is :—]

89. Helpless and wretched made I my cry in the market,

‘Here for you be lotus-stalks. Will ye not buy?’

Then again I returned, and, behold, how well I cried,

‘Onions and garlic will ye not buy?’

90. I came to know that onion and garlic are the same.

If a man fry onion he will have no tasty dish.

If a man fry onion, let him not eat a scrap thereof.

Therefore found I the flavour of ‘I am He’.

89. Lotus-stalks stewed with meat are freely eaten in Kashmir, and are sold in the markets.

90. Onions fried by themselves make only an evil-smelling mess, of no use as food. The above is the exoteric interpretation of the two verses. The sense is not very great, and, unless there is some double meaning in the words *sō-ham*, which we have not discovered, the *double entente* breaks down in the last line of the second verse.

[The second, esoteric interpretation is :—]

89. Helpless and wretched made I my cry in the world,

‘Here be a thing of no worth. Will ye not therefore take it?’

Then again returning (to my senses), behold, how well I cried,

‘The breathing body and the soul will ye not take (under your control)?’

90. I came to know that the breathing body and the soul are one.

That if a man cherish his body, the flavour (of true bliss) he will not gain.

That if he cherish his body, therefrom will he reap no true joy.

And so I gained for myself the flavour of ‘I am He’.

89. In her early days, before she had reached knowledge of her Self, she had been offering worthless teaching to the people, and had urged them to accept it. Then, again, when she had learnt the truth, she came and urged them to practise *yoga* by controlling their vital breaths (see Vocabulary, s. vv. *nāḍi* and *prān*, 2) and by mastering a knowledge of the nature of the soul. The word *prān*, vital breath, is here used to indicate the body, which exists by breathing.

90. Cherishing the body and devoting oneself to worldly enjoyments give no profit. The word ‘to eat’ also means ‘to eat the good things of this life’, ‘to enjoy oneself’, and this gives the double meaning to the third line. Cherishing the body may give apparent temporary pleasure, but even this is mixed with pain, and in the end there is no profit—only ceaseless soul-wandering. Lallā grasps the fact, and thereby discovers the rapture of the great truth contained in the formula ‘I am He’ or *tat tvam asi*, ‘thou art It’, for which see verse 60.

## 91.

*Siddha-Māli ! Siddhō ! sēla kathan kan thāv  
 tāh dōh path-kāli sōran kyāh  
 bālakō ! tōhī kēthō dēn rāth bariv  
 kāl āv kuṭhān ta kariv kyāh*

## 92.

*brōṭh-köli āsan tithiy kēran  
 tang ṭūṭhī papan ṭēran-sūtī  
 mājē-körē atha-wās karith ta nēran  
 dōh-dēn baran paradēn-sūtī*

91. O Honoured Saint ! O Saint ! Heedfully lend thou ear unto my words.

Dost thou remember the days of yore ?

O Children ! How will ye pass the days and nights ?

Harder and harder becometh the age, and what will ye do ?

92. In the coming days so malformed will be natures,

That pears and apples will ripen with the apricots.

Hand in hand, from the house will go forth mother and daughter,

And with strange men will they consort day after day.

91. A wail over the evil times in store. Even holy men have no memory of past times and of past existences, to profit by it. So then what chance have the children,—the coming generation,—in this evil *Kali* age ?

92. Times will become more and more evil, and there is none to warn or to guide to the true knowledge.

Human nature itself will change for the worse, as pears and apples, whose ripening time is the late autumn were to change and ripen with the apricots in the height of the rainy season. All women will be unchaste. Mother and daughter, hand in hand,—i. e. pimping for each other,—will go abroad in search of strange men.

The main idea of this verse has survived in a familiar Kāshmīrī proverb,—*tēli, hā māli, āsan kiyāmatākī kōra yēli tūthī papan tēran-sūti*. When apples ripen at the same time as apricots, then, O father, will come the day of resurrection, i. e. it will come on a day and at an hour when men look not for it. Cf. K. Pr. 214.

## 93.

*tēth nowuy bandārama nowuy  
zalamay dyūthum nawam-nowuy  
yēna pēṭha Lali mē tan man nōwuy  
tana Lal bōh nawam-niūwūy chēs*

• The soul is ever new and new ; the moon is ever new and new.

So saw I the waste of waters ever new and new

But since I, Lallā, scoured my body and mind,

I, Lallā, am ever new and new.

The human soul, subject to illusion and worldly desire is ever changing in its outward appearance, from birth to birth, although it is always the same ; just as the moon is always the same moon, though perpetually waxing and waning.

The universe itself, though the same throughout stated intervals undergoes dissolution into a waste of waters, and is afterwards re-formed again ; and Lal herself remembers seeing this in former births (verses 50 and 96).

Then at length Lallā scours illusion from her mind and she becomes a new creature, for now she knows her Self.

## 94.

*gōran won<sup>u</sup>nam kunuy wašun  
nēlbara dop<sup>u</sup>nam and<sup>a</sup>ray abun  
suy gauv Lali mē wākh ta wašun  
taway mē hyotum nangay našun*

My teacher spake to me but one precept.  
He said unto me, 'from without enter thou the  
inmost part'.  
That to me became a rule and a precept,  
And therefore naked began I to dance.

The *Guru*, or spiritual preceptor, confides to his disciple the mysteries of religion. Lallā's account is that he taught her to recognize the external world as naught but an illusion, and to restrict her thoughts to meditation on her inner Self. When she had grasped the identity of her Self with the Supreme Self, she learnt to appreciate all externals at their true value. So she abandoned even her dress, and took to going about naked.

With this may be compared the concluding lines of verse 77, and the note to K. Pr. 20. The wandering of Lallā in a nude condition is the subject of more than one story in Kashmīr. Here she says that she danced in this state. Filled with the supreme rapture, she behaved like a madwoman.

The dance, called *tāndava*, of the naked devotee is supposed to be a copy of the dance of Śiva, typifying the course of the cosmos under the god's rule. It implies that the devotee has wholly surrendered the world, and become united with Śiva.

## 95.

*kyāh kara pōnbān dahan ta kāhan  
wōkh-shun yih lēj̄ karīh yim gaiy  
sōriy samahōn yih razi lamahōn  
ada kyāzi rāvihē kāhan gāv*

What shall I do to the five, to the ten, to  
eleven,

Who scraped out this pot and departed?  
Had they all united and pulled upon this  
rope,

Then how should the cow of the eleven owners  
have been lost?

The 'five' are the five *bhūtas*, or principles of experience of the material world (see verse 77 and Vocabulary, s. v. *būth*, 2). The 'ten' are the ten principal and secondary vital airs (see Vocabulary, s. v. *prān*, 2). The 'eleven' are the five organs (*indriya*) of sense (*jñānendriya*), and the five organs of action (*kurmendriya*) (see Vocabulary s. v. *yundū*), together with the thinking faculty or *manas* (see Vocabulary, s. v. *man*) which rules them, as the eleventh.

If all these could be controlled, and were all united in the one endeavour to compass Self-realization, there would have been a chance of success; but they all pull in different directions, one misdirecting the soul hither, and another thither, to the soul's ruin. It is like a cow owned by eleven masters, each of whom holds it by a separate rope, and each of whom pulls it in a different direction. The result is the loss, i. e. the destruction of the cow.

The 'pot' which they have scraped out is the soul. Just as people take a pot of food, and ladle out its contents, scraping out the last dregs; so these have taken the last dregs of worldly enjoyment out of the soul for their own purposes, and have then gone away and left it helpless. They themselves have gained only temporary joys, while the soul has lost its opportunity of union with the Supreme.

*dāmiy dīthūm nad wahawūnūy  
dāmiy dyūthum sum na ta tār  
dāmiy dīthūm thürū pholawūnūy  
dāmiy dyūthum gul na ta khār*

97.

dāmiy dīthūm gūjū dazawūñūy  
 dāmiy dyūthum dāh nā ta nār  
 dāmiy dīthūm pāndawan-hünzū möjī  
 dāmiy dīthūm kröjiy mās

• 96. For a moment saw I a river flowing.

For a moment saw I no bridge or means of crossing.

For a moment saw I a bush all flowers.

For a moment saw I nor rose nor thorn.

• 97. For a moment saw I a cooking-hearth ablaze.

For a moment saw I nor fire nor smoke.

For a moment saw I the mother of the Pāndavas.

For a moment saw I an aunt of a potter's wife.

These two verses form one of Lallā's best known sayings. Another version will be found in K. Pr. 47. The subject is the impermanence of everything material.

'But pleasures are like poppies spread,  
 You seize the flower, its bloom is shed ;  
 Or, like the snow-fall in the river,  
 A moment white, then melts for ever.'

96. The river is a stream confined within bounds. The next thing seen is the infinite waste of waters at a general dissolution of the universe. Cf. verses 50 and 93.

97. The Pāndavas, the famous heroes of the Mahābhārata, were kings, and their mother, Kunti, was a queen. Yet, through treachery, they were all at one time reduced to the direst misery, and wandered hungry and thirsty till they came to the city of King Drupada. Here, with their mother, the Pāndavas, disguised as mendicant Brāhmaṇas, found refuge in the hut of a potter, and supported themselves by begging. Lallā adds that the potter's wife, or her children, called Kunti their aunt. This is contrary to the Mahābhārata story,

for it would make out that the Pāndavas and their mother posed as potters, not as Brāhmaṇas. It is a curious fact that the stories of the great Indian epics, as told in Kashmir, sometimes differ widely from the Sanskrit texts current in India proper. For instance, in a Kāshmīrī Rāmāyaṇa, Sītā is represented as the daughter of Mandōdarī, the wife of Rāvaṇa.

## 98.

*āyēs watē gayēs na watē  
suman-sōthi-manz\* lūstum dōh  
candas wuchum ta hār na athē†  
nāwa-tāras dima kyāh bōh*

\* V. l. *swa-mana-sōthi-manz*

† V. l. *Har-nāv na athē*. Also *atē*

• By a way I came, but I went not by the way.

While I was yet on the midst of the embankment with its crazy bridges, the day failed for me.

I looked within my poke, and not a cowry came to hand (or, *atē*, was there).

What shall I give for the ferry-fee?

Or, if we adopt the alternative readings, we must translate :—

By a way I came, but I went not by the way.

While I was yet on the midst of the embankment of my own mind, the day failed for me.

I looked within my poke, and found not Hara's name.

What shall I give for a ferry-fee?

Another of Lallā's most popular sayings, current in many forms besides the two quoted above. Another version will be found in K. Pr. 18. Both the readings given above are probably correct, and the verse has thus a double meaning.

By 'way' is meant a highway, as distinct from an uncertain track. This highway is birth as a human being capable of gaining salvation, and it was Lallā's good fortune to come into the world by it. But she did not avail herself of the opportunity; and so, when she died, she left the highway of salvation, and was compelled to be born and reborn.

If, in the third line, we take the reading '*hār*', or 'cowry', the allusion is to the belief that when a person dies his soul has to cross the river Vaitarāṇī, and passes through many dangers in the course of its traverse. If a small piece of money is placed in his mouth at the time of death, he can use it to pay for a ferry-boat to bring him across. For further particulars see the note to K. Pr. 18. A *sum* is a crazy bridge of one or two planks or sticks thrown across a gap in an embankment.

If, however, we take the other reading '*Har*', i.e. Hara or Śiva, instead of *hār*, we get Lallā's esoteric meaning. It is not the literal cowry that she missed, but the name of Śiva, which she found not in the pocket of her mind. The pronunciation of *suman* (plural dative of *sum*) is, in Kāshmirī, practically the same as that of *swa-man* or *sōman*, one's own mind; so that, as read out or recited without regard to spelling, the verse has a double meaning. When she died, she found that in her lifetime she had not stored up a knowledge of the Supreme Śiva, i.e. of the Supreme Self, in her intellect; and therefore on her deathbed found no saving grace, or, as she expresses it, she found herself in the dark on some crazy bridge over a fathomless abyss, and had nothing available to pay for the boat of salvation to ferry her across.

The moral is that, inasmuch as birth in a human body is the only chance that a soul has of being saved, when it is fortunate enough to obtain such a birth it should spend its lifetime in gaining a knowledge of the Supreme Self.

99.

*gōphitō! haka kadam tul  
wuhē chēy sul ta bhāḍun yār  
par kar paida parwāz tul  
wuñe chēy sul ta bhāḍun yār*

## 100.

*daman-basti dītō dam  
tithay yitha daman-khār  
shēstāras sōn gašiy hōsil  
wuñē chčy sul ta shādun yūr*

99. O Heedless One! speedily lift up thy foot  
(and set forth upon thy journey).

Now is it dawn. Seek thou for the Friend.

Make to thyself wings. Lift thou up the winged (feet).

Now is it dawn. Seek thou for the Friend.

100. Give thou breath to the bellows,

Even as doth the blacksmith.

Then will thine iron turn to gold.

Now is it dawn. Seek thou for the Friend.

Two more very popular verses of Lallā's. Another version will be found in K. Pr. 46. Lallā is addressing herself.

99. She has begun to receive instruction, and urges herself to go forward. The desire of knowledge has come to her, and she must seek for the Friend—the Supreme Self.

100. Just as a blacksmith controls the pipe of his bellows, and with the air thus controlled, turns his rough iron into what he desires; so must she control the vital airs circulating through her pipes or *nādi*s, and thus convert the crude iron of her soul into the gold of the Supreme Self. See Note on Yōga, §§ 5, 21, and Vocabulary, s. vv. *nādi* and *prāṇ*, 2.

As for the meaning of *dam dyun*\* see the next verse.

## 101.

*dēhacē larē dārē bar tropyārim  
prāna-tūr roṭum ta dyut<sup>u</sup>mas dam  
hrēdayēcē kūkh<sup>a</sup>rē-andar gendum  
ōmaki cōbōka tul<sup>u</sup>mas bam*

[This verse is capable of a double interpretation, depending on the two meanings of the word *prān*, as 'onion', and as 'vital air'. Cf. verses 89, 90. The first interpretation is :—]

I locked the doors and windows of my body.

I seized the thief of my onions, and called for help.

I bound him tightly in the closet of my heart,

And with the whip of the *pranava* did I flay him.

[The second, esoteric, interpretation is as follows :—]

I locked the doors and windows of my body.

I seized the thief of my vital airs, and controlled my breath.

I bound him tightly in the closet of my heart,

And with the whip of the *pranava* did I flay him.

It is necessary to explain that the expression *dam dyun*<sup>u</sup>, to give breath, is used in three senses. It may mean 'to give breath' (e.g. to a bellows), as in the preceding verse. Or it may mean 'to give forth breath', i.e. 'to cry out'. Or it may mean—also as in the preceding verse—'to control the breath' by the *yoga* exercise called *prāṇāyāma* (see Note on *Yoga*, §§ 2, 23, and Vocabulary, n.v. *nādī*). The thief of the vital airs is the worldly temptations that interfere with their proper control.

The *pranava* is the mystic syllable *ōṁ*, regarding which see verses 15, 33, and 34.

## 102.

Lal bȫh drāyēs kapasi-pōshēcē sūbūy  
 kōd<sup>i</sup> ta dūn<sup>i</sup> kürūnam yūbūy lath  
 t<sup>a</sup>yē yēli khārēnam zöyijē t<sup>a</sup>yē  
 bōwār<sup>i</sup>-wāna gayēm alōnz<sup>u</sup> lath

## 103.

*dōbī yēli chōvūnas\* dōbī-kañē-pēṭhay  
 saz ta sāban mūshūnam yūbūy  
 sābī yēli phirūnam hani-hani kōsūy  
 ada Lali mē prōvūm parama-gath*

\* V. I. *yēli phirūnas*

102. I, Lallā, went forth in the hope of (blooming like) a cotton-flower.

Many a kick did the cleaner and the carder give me.

Gossamer made from me did the spinning woman lift from the wheel,

And a hanging kick did I receive in the weaver's work-room.

103. When the washerman dashed me (or turned me over) on the washing-stone,

He rubbed me much with fuller's earth and soap.

When the tailor worked his scissors on me, piece by piece,

Then did I, Lallā, obtain the way of the Supreme.

These two verses form another of Lalla's hard sayings which Kāshmīris of the present day do not profess to be able to explain. The general meaning is clear enough. Lallā describes her progress to true knowledge through the metaphor of a cotton-pod. The cotton is first roughly treated by the cleaner and the carder. It is next spun into fine thread, and then hung up in misery as the warp on a weaver's loom. The finished cloth is then dashed by the washerman on his stone, and otherwise severely treated in order to whiten it; and, finally, the tailor cuts it up and makes out of it a finished garment. The various stages towards the attainment of knowledge are thus metaphorically indicated, but the explanation of each separate metaphor is unknown. Very possibly, each

stage in the manufacture of the cloth represents, not a stage in a single life, but a separate existence in Lallā's progress from birth to birth.

The word *lath*, occurring twice in verse 102, means 'a kick', and is used in the sense of general violent treatment—once under the cotton-carder's bow, and again when the threads are hung up and strained tight in the loom. The word *tāy* has two meanings. In the first place, it indicates a woman whose profession it is to spin a particular kind of gossamer thread; and in the second place, it indicates the particular thread itself. The being drawn out to this extreme fineness is one of the hardships to which the cotton is subjected.

The procedure of an Indian washerman is well known. He has, half submerged on the bank of a pond or river, a large flat stone. On this he dashes with great force the garment to be washed, which has been previously soaked in soap and water. It is a most effective method of driving out all dirt, and also, incidentally, of ruining the texture of the cloth.

## 104.

*sūt̄as na sātas pūt̄as na rumas  
suh mas mē Lali cyaav panunuy wākh  
andarimū gaṭakāh rāṭith ta wōlum  
taṭith ta dyut̄mas tatiy cākh*

I hoped not in it for a moment, I trusted it not by a hair.

Still I, Lallā, drank the wine of mine own sayings.

Yet, then did I seize an inner darkness and bring it down,

And tear it, and cut it to pieces.

Another hard saying, the full meaning of which is doubtful. Apparently it means that when Lallā first began to utter her sayings, as she calls her verses and as

they are still called (*Lallā-vākyāni*), though they intoxicated her like wine, she had no conception that they would have any permanent effect upon her. Yet she found that by their help she became enabled to dissipate the inner darkness of her soul. Or perhaps 'it' is the vanities of the world. Feeling distrustful and fearful of the dark mysterious world of phenomena, she drank the wine of her verses to give herself courage to fight against it, and thus was emboldened to knock down its phantasmagoria.

## 105.

*pol<sup>u</sup> zūni wōthith mol<sup>u</sup> bōlanōwum  
dag lalanōv<sup>u</sup>m dayē-sanzē prahē  
Lālī-Lālī karān Lāla wuzanōwum  
milith tas man shrōbyōm dahē*

At the end of moonlight to the mad one did I call,

And soothe his pain with the Love of God.

Crying 'It is I, Lallā—it is I, Lallā', the Beloved I awakened.

I became one with Him, and my mind lost the defilement of the ten.

The end of moonlight is the early dawn,—hence the conclusion of the night of ignorance referred to in the preceding verse. The mad one is the mind intoxicated and maddened by worldly illusion. The Beloved whom Lallā awoke was her own Self, which she roused to the knowledge of its identity with the Supreme Self. The ten are the five organs of sense and the five organs of action—the chief impediments to the acceptance of the Great Truth. See Vocabulary, s. v. *yund<sup>u</sup>*. *Dah*, ten, also means 'a lake'. Thus, by a paronomasia, the last line may also be translated, 'I became one with him, and my mind lost its defilement, as in a lake (of crystal-clear water).'

## 106.

āmi pana sōd<sup>a</sup>ras nāvi chēs lamān  
 kati bōzi Day myōn<sup>u</sup> mē-ti diy<sup>i</sup> tār  
 āmēn tākēn pōn<sup>u</sup> zan shēmān  
 zuv chum bramān gara gañhahō

With a rope of untwisted thread am I towing  
 a boat upon the ocean.

Where will my God hear? Will He carry  
 even me over?

Like water in goblets of unbaked clay, do  
 I slowly waste away.

My soul is in a dizzy whirl. Fain would I  
 reach my home.

The cry of the helpless to God. She has tried formal  
 religion, but found it as little helpful as if she had tried  
 to tow the ship of her soul across the ocean of existence  
 with a rope of untwisted thread.

## 107.

hā manashē! kyāzi chukk wuñhān sēki-lawar  
 ami rākhi\*, hamāli! pakig na nāv  
 lyūkhuy yih Nārōn<sup>i</sup> karmañc rākhi  
 tih, māli! hēkiy na phirith kāh

\* V. l. ami rañi

To the Unbeliever.

Man! why dost thou twist a rope of sand?

With such a line, O Burden-bearer! the ship  
 will not progress for thee.

That which Nāriyāna wrote for thee in the  
 line of fate,

That, Good Sir! none can reverse for thee.

The rope of sand is the belief in formal religion and the desire for worldly joys. The accomplishment of such desires is beyond the reach of any man. He can only attain to that which is written by Nārāyana, i.e. God, as his fate. No effort of his will can alter that.

The conclusion of the whole matter is that the only method of escaping fate is to effect the union of the Self with the Supreme.

There are various interpretations of some of the words in this verse. *Ami rākhi*, by means of this (weak) line, i. e. the rope of sand, may also be translated 'on this (thin) line', i. e. along the narrow track, or towing-path, on the bank of a river. Another reading is *ami rāti*, by grasping it, sc. the rope of sand. The word *hamāli*, O Burden-bearer, may also be read as *ha māli*, O Father, here a polite form of address, equivalent to 'Good Sir'. A 'burden-bearer' is a labouring man accustomed to lifting heavy weights, and, as such, would be employed on the heavy work of pulling a tow-rope. This method of taking a ship up-stream is a common sight on Kashmīr rivers.

## 108.

*nābādi-bāras aṭa-gand dyol<sup>u</sup> gōm  
dēn-kār hol<sup>u</sup> gōm hēka kahyū  
gōra-sond<sup>u</sup> wanun rāwan-tyol<sup>u</sup> pyōm  
pahāli-rost<sup>u</sup> khyol<sup>u</sup> gōm hēka kahyū*

The sling of the load of candy hath become loose upon my (shoulder).

Crooked for me hath become my day's work.  
How can I succeed?

The words of my teacher have fallen upon me like a blister of loss.

My flock hath lost its shepherd. How can I succeed?

Another of Lallā's hard sayings. Its meaning is apparently as follows:—

Like Christian in *The Pilgrim's Progress*, she has been bearing on her back a burden of worldly illusions and

pleasures, compared to a load of sugar-candy, and the knot of the porter's sling that supports it has become loose and galls her. In other words, she has found that such a burden produces only toil and pain. Her wasted life in this workaday world has become a weariness, and she is in despair.

She has recourse to her *Guru*, or spiritual teacher. His words cause her intolerable pain—a pain such as that experienced by the loss of some loved object (the worldly illusion which she must abandon), and she learns that the whole flock of factors that make up her sentient existence have lost their proper ruler, the mind; for it is steeped in ignorance of Self.

## 109.

*andariy āyēs bandariy gārān  
gārān āyēs hihēn hihī<sup>i</sup>  
tay, hē Nārān ! tay, hē Nārān !  
tay, hē Nārān ! yim kam vihī*

Searching and seeking came I from my inner soul into the moonlight.

Searching and seeking came I to know that like are joined to like.

This All is only Thou, O Nārāyaṇa, only Thou. Only Thou. What are all these Thy sports?

For the comparison of the moonlight to true knowledge, see the Vocabulary, s. v. *sōm*.

'Like joined to like': i. e. the Self is the same as the Supreme Self, and must become absorbed in it.

Nārāyaṇa is generally the name for the Supreme employed by Vaiṣṇavas. Here it is employed by the Saiva Lallā. The expression 'sport' is a well-known technical term for the changes apparently undergone by the Deity, by which He manifests Himself in creation.

Lallā asks, What are these manifestations? The answer, of course, being that they are all unreal illusion.

## APPENDIX I

### VERSES BY LALLĀ IN KNOWLES'S DICTIONARY OF KASHMIRI PROVERBS

MR. HINTON KNOWLES's valuable *Dictionary of Kashmiri Proverbs and Sayings* (Bombay, 1885) contains a number of verses attributed to Lallā. With Mr. Knowles's kind permission, I have excerpted them and give them in the following appendix. The spelling of the Kāshmīrī quotations has necessarily been changed to agree with the system of transliteration adopted for the preceding pages, and here and there I have had occasion to modify the translations. But, save for a few verbal alterations, Mr. Knowles's valuable notes have been left untouched.

These verses are quoted by the abbreviation K. Pr. with the number of the page of the original work. [G. A. G.]

#### K. Pr. 18.

Āyēs watē ta gayēs ti watē ;  
Swamana<sup>1</sup>-sōthi lūstum dōh ;  
Wuchum candas ta hār na athē.  
Nāwa-tāras kyāh dima bōk ?

(Cf. No. 98 above.)

I came by a way (i. e. I was born) and I also went by a way (i. e. I died).

When I was on the embankment of (the illusions of) my own mind (i. e. when my spirit was between the two worlds), the day failed.

I looked in my pocket, but not a cowry came to hand.

What shall I give for crossing the ferry?

<sup>1</sup> Original has swāmā. Cf. L. V. 98.

A saying of Lal Dēd, who was a very holy Hindū woman.

The Kāshmīrī Hindū belief is that during the sixth month after death the spirit of the deceased has to cross the waters of the Vaitaranī; but it is impossible to get to the other side of the river except by special means, as the waters are so deep and stormy and the opposing powers, *préta*, *yamadut*, *matsya*, and *kurma* are so strong. Accordingly about this time the bereaved relations call the family Brāhmaṇ, who repeats to them the portions appointed to be read on this occasion. Among other things the departed spirit is represented as standing on the brink of the river and crying 'Where is my father? Where is my mother? Where are my relations and my friends? Is there no one to help me over this river?' This is sometimes recited with much feeling, and great are the lamentations of the bereaved, who now with sobs and tears present a little boat and paddle, made of gold, or silver, or copper, according to their position, to the Brāhmaṇ; and in the boat they place *ghī*, milk, butter, and rice. The boat is for the conveyance of the spirit across Vaitaranī, and the provisions are for the appeasement of the contrary powers, *préta*, *matsya*, and others, who will try to turn back the boat, but who on having these, *ghī* and rice, &c., thrown to them, will at once depart their own way.

The Hindus believe that if this ceremony is performed in a right manner, a boat will be at once present upon the waters, close to that portion of the bank of the river, where the spirit is waiting and praying for it, and that the spirit getting into it will be safely conveyed to the opposite side. The gift-boat, however, is taken home by the Brāhmaṇ, and generally turned into money as soon as possible.

At the moment of death amongst other things a *paisā* is placed within the mouth of the corpse, wherewith to pay the ferry.

#### K. Pr. 20.

*Āyē wōnis gayē kādris.*

'She came to the baniya's but arrived at the baker's.'

To miss the mark.

This saying has its original in a story well known in Kashmîr. Lal D  d, whose name has been mentioned before, used to peregrinate in an almost nude condition, and was constantly saying that 'He only was a man, who feared God, and there were very few such men about.'

One day, Sh  h Hamad  n, after whom the famous mosque in Srinagar is called, met her, and she at once ran away. This was a strange thing for Lal D  d to do; but it was soon explained. 'I have seen a man', she said, to the astonished baniy  , into whose shop she had fled for refuge. The baniy  , however, turned her out. Then Lal D  d rushed to the baker's house and jumped into the oven, which at that time was fully heated for baking the bread. When the baker saw this he fell down in a swoon, thinking that, for certain, the king would hear of this and punish him. However, there was no need to fear, as Lal D  d presently appeared from the mouth of the oven clad in clothes of gold, and hastened after Sh  h Hamad  n. Cf. *Panj   Notes and Queries*, ii. 743.

#### K. Pr. 46.

*Daman-basti dit   dil, damanas yilha daman-kh  r.*

*Sh  st  ras s  n ga  kiy h  sil; wu  n   ch  y sul ta t  dun y  r.*

*S  d  ras n   labiy s  hil, na tath sum ta na tath t  r.*

*Par kar paida parw  z tul; wu  n   ch  y sul ta t  dun y  r.*

*G  fil   k  ka ta kadam tul; husky  r r  z tr  v py  dil.*

*Tr  wakh nay ta chukh j  hil; wu  n   ch  y sul ta t  dun y  r.*

(Cf. Nos. 99 and 100 above.)

Give the heart to the bellows, like as the blacksmith gives breath to the bellows,

And your iron will become gold. Now it is early morning, seek out your friend (i.e. God).

(A man) will not find a shore to the sea, neither is there a bridge over it, nor any other means of crossing.

Make to yourself wings and fly. Now it is early morning, seek out your friend.

O negligent man, speedily step out, take care,  
and leave off wickedness.

If you will not, then you are a fool. Now while  
it is early morning, seek out your friend.

A few lines from Lal Dēd constantly quoted by the  
Kāshmīrī.

*Pyōdil*—the work of a chaprāsī, a bad lot, as he  
generally makes his money by oppression, lying, and  
cheating.

### K. Pr. 47.

*Dāmiy dīthūm nad pakawüñüy, dāmiy dyūthum sum na ta tār.*  
*Dāmiy dīthūm thürü phölawüñüy, dāmiy dyūthum gul na ta khār.*  
*Dāmiy dīthūm pānṣan Pāṇḍawan hünzü möjü, dāmiy dīthūm  
kröjiy mās.*

(Cf. Nos. 96, 97 above.)

One moment I saw a little stream flowing,  
another moment I saw neither a bridge, nor any  
other means of crossing.

At one time I saw a bush blooming, at another  
time I saw neither a flower nor a thorn.

At one moment I saw the mother of the five  
Pāṇḍavas, at another moment I saw a potter's  
wife's aunt.

'Nothing in this world can last.'

The history of the Pāṇḍavas, and how their mother  
was reduced by misfortune to profess herself a potter's  
wife's aunt, are fully explained in the *Mahābhārata*.

### K. Pr. 56.

*Dilakis bāgas dūrü kar gösil.*  
*Ada dēwa phöliy yembärzal bāg.*  
*Marith mangany wumri-hünzü hösil.*  
*Maut chuy pata pata takrīl-dār.*

Keep away dirt from the garden of thy heart.

Then perhaps the Narcissus-garden will blossom for thee.

After death thou wilt be asked for the results of thy life.

Death is after thee like a *tahsildār* (a tax-collector).

#### K. Pr. 57.

*Diluk<sup>u</sup> khura-khura mē, Māli, kāstam, manaki kōlar-marē.  
Narē lōsam lūka-hanzay larē ladān.  
Tēli pāna myānuv kadīth ninanay panani garē,  
Pata pata nēri lūka-sāsā narē ālawān.  
Trōvith yinanay manz-maidānus sōvith dachiñi lari.*

Make far from me longing for the unobtainable, O Father—from the pigeon-hole of my heart.

My arm is wearied from making other people's houses (i.e. from helping others, giving alms, &c.).

When, O my body, they will carry you forth (*ninanay* for *ninay*) from your house,

Afterwards, afterwards, a thousand people will come waving their arms.

They will come and set you in a field, laying you to sleep on your right side.

A verse of Lal Dēd's constantly quoted in part, or *in toto*, in time of trouble.

Hindūs burn the bodies laying them upon the right side, with their head towards the south, because the gods and good spirits live in that direction, and Yama, the angel of death, also resides there.

## K. Pr. 102.

*Kēnban dit<sup>i</sup>tham gölāla güt<sup>ü</sup>y ;  
 Kēnban zōn<sup>u</sup>tham na dēnas wär ;  
 Kēnban shuñ<sup>ü</sup>tham nöli brahma-hü<sup>ü</sup>y .  
 Bagawāna cyānē güt<sup>ü</sup> namaskār.*

To some you gave many poppies (i.e. sons);  
 For some you did not know the fortunate hour  
 of the day (for giving a child), (i. e. have left them  
 childless);

And some you haltered (with a daughter) for  
 murdering a Brāhmaṇ (in some former existence).

O Bhagawān, (the Deity, the Most High),  
 I adore Thy greatness.

*Kēnban dyut<sup>u</sup>tham öray älav, kēnbav racyeyē nāla Vēlk.  
 Kēnban achē lajē mas cēth tālav, kēh gay wānan phālav dith.*

Some Thou (O God) calledst from Thy heaven  
 (lit. from there); some snatched the river Jihlam by  
 the neck of its coat, (i.e. grasped prosperity).

Some have drunk wine and lifted their eyes  
 upwards; some have gone and closed their shops.

Whom God will, God blesses.

*Kēnban dyut<sup>u</sup>tham yu<sup>u</sup> kēhō tol<sup>u</sup>, kēnban yu<sup>u</sup> na ta tol<sup>u</sup>  
 kyāh ?*

God has given to some (blessing) here and there  
 (i.e. in both worlds), and He has given to some  
 nothing either here or there.

*Kēnban rañc chēy shēhüj<sup>ü</sup> bün<sup>ü</sup>, nērav nēbar shēhol<sup>u</sup> karav.  
 Kēnban rañc chēy bar pēh hüñ<sup>ü</sup>, nērav nēbar ta zang khlyavō.  
 Kēnban rañc chēy adal ta wadal; kēnban rañc chēy wadal  
 blāg.*

Some have wives like a shady plane-tree, let  
 us go out under it and cool ourselves.

Some have wives like the bitch at the door,  
let us go out and get our legs bitten.

Some have wives always in confusion, and  
some have wives like shade full of holes.

[‘Shade full of holes’, such as that cast by a worn-out thatch.]

### K. Pr. 150.

*Naphsūy myón<sup>u</sup> chuy hostuy, ám<sup>i</sup> hāst<sup>i</sup> mong<sup>u</sup>nam gari gari bal;*  
*Lachē-manza sāsa-manza akhāh lūstuy, na-ta hēt<sup>i</sup>nam sōrig tal.*

My soul is like an elephant, and that elephant  
asked me every hour for food ;

Out of a lākh and out of a thousand but one is  
saved ; if it hadn’t been so, the elephant had crushed  
all under his feet for me (i. e. in my presence).

One’s craving lusts.

### K: Pr. 201.

*Sirēs hyuh<sup>u</sup> na prakāsh kunē ;*

*Gangi hyuh<sup>u</sup> na tīrāth kāh ;*

*Böyis hyuh<sup>u</sup> na bāndav kunē ;*

*Rānē hyuh<sup>u</sup> na sukh kāh ;*

*Achēn hyuh<sup>u</sup> na prakāsh kunē ;*

*Kōthēn hyuh<sup>u</sup> na tīrāth kāh ;*

*Candas hyuh<sup>u</sup> na bāndav kunē ;*

*Khañi hyuh<sup>u</sup> na sukh kāh ;*

*Māyi hyuh<sup>u</sup> na prakāsh kunē ;*

*Layi hyuh<sup>u</sup> na tīrāth kāh ;*

*Dayēs hyuh<sup>u</sup> na bāndav kunē ;*

*Bayēs hyuh<sup>u</sup> na sukh kāh ;*

Sēd Bāyū was one day sitting down with his  
famous female disciple, Lal Dēd, when the following  
questions cropped up :—

‘Which was the greatest of all lights?’ ‘Which  
was the most famous of all pilgrimages?’ ‘Which

was the best of all relations ?' 'Which was the best of all manner of ease ?' Lal was the first to reply :—

' There is no light like that of the sun ;  
There is no pilgrimage like Gangā ;  
There is no relation like a brother ;  
There is no ease like that of a wife.'

But Sēd did not quite agree. 'No', said he—

' There is no light like that of the eyes ;  
There is no pilgrimage like that of the knees ;  
There is no relation like one's pocket ;  
There is no ease like that of a blanket.'

Then Lal Dēd, determining not to be outwitted by her master, again replied :—

' There is no light like that of the knowledge of God ;

' There is no pilgrimage like that of an ardent love ;

' There is no relation to be compared with the Deity ;

' There is no ease like that got from the fear of God.'

I have seen something like a part of the above lines in the Rev. C. Swynnerton's *Adventures of Rājā Rasālī*, but not having the book at hand I cannot say in what connexion they occur there.<sup>1</sup>

*Gangā* or *Gangābal* is one of the great Hindū places of pilgrimage. Hither go all those Pandits, who have had relations die during the year, carrying some small bones, which they had picked from the ashes at the time of the burning of the dead bodies. These bones are thrown into the sacred waters of *Gangābal* with money and sweetmeats. The pilgrimage takes place about the 8th day of the Hindu month Bādarpēt (August 20th cir.). Cf. Vigne's *Travels in Kashmir*, &c., vol. ii, pp. 151, 152.

[<sup>1</sup> See Swynnerton, *Romantic Tales from the Panjab*, pp. 198 ff.]

## APPENDIX II

### ON LALLĀ'S LANGUAGE

[By SIR GEORGE GRIERSON.]

LALLĀ lived in the fourteenth century. These songs have been handed down by word of mouth, and it has been pointed out in the Introduction how in the course of centuries, as the colloquial language changed, the language in which they were originally composed insensibly changed too.<sup>1</sup> We cannot therefore be surprised at finding that the verses here published are, on the whole, in the Kāshmīrī spoken at the present day. A certain number of archaic forms have, however, survived; some, on account of their very strangeness, which marked them as old-fashioned, and others, because the language of poetry, with its unvarying laws of metre, always changes more slowly than does that of colloquial speech. In this latter respect the compositions of Lallā are not alone in Kashmīr, and all the poetry of her country, even that written in the last century, contains many archaic forms. We therefore find scattered through these verses several examples of words and of idioms which throw light on the history of the Kāshmīrī language, and no apology is needed for drawing attention to the more important. It should be understood that these examples as quoted do not illustrate the general language of the songs, which is much more modern than would be gathered from the mere perusal of this Appendix. Throughout it is assumed that the reader has an elementary acquaintance with modern Kāshmīrī.

Metrical requirements often demand a long syllable at the

<sup>1</sup> So also the Vedic hymns were for centuries handed down by word of mouth, and Lallā's songs give a valuable example of the manner in which their language must have changed from generation to generation before their text was finally established.

end of a line, and we frequently find in this position a long, where the modern language would employ a short, vowel. I have noted all these instances because a number of cases of apparent lengthening also occurs when the vowel is not final in a line, and is not required by the metre to be long. We are therefore not justified in assuming that such long vowels at the end of a line have been lengthened merely for the sake of metre.

**Vocabulary.**—There are a few words of which the meaning is doubtful, and two or three of which the meaning is altogether unknown at the present day. Such are *lilāmī* (81) and (all in 84-5) *huda-hudāñē*, *rāza-dāñē*, and *abakh*. The first is said to mean ‘sports’ (cf. Skr. *lilā*), but I have found no tradition as to the meaning of the others. I may note here that in other Kāshmīri literature which, like Lallā’s songs, is preserved by memory and not in writing, such words are not uncommon, and that the reciters, and, when consulted, even Pandits, are never ashamed to confess ignorance of their meaning. As to the genuineness of these unknown words, and as to the general correctness of texts so preserved, the reader is referred to the remarks on pp. 3 ff. of the Introduction.

In this connexion we may note a termination *-wōn<sup>u</sup>*, forming nouns of agency or possession, which I have not noted in the modern language. It occurs in the words *śrūta-wōn<sup>u</sup>*, a hearer; *brāhma-wōn<sup>u</sup>*, a wanderer; *prithi-wōn<sup>u</sup>*, of, or belonging to, the earth; and *shūba-wōn<sup>u</sup>*, beautiful. It runs parallel with the modern termination *-vōl<sup>u</sup>* (= Hindi *-wālā*), but I am inclined to look upon it rather as directly derived from the Sanskrit termination *-vān*, perhaps influenced as to its form by the analogy of *-wōl<sup>u</sup>*. Cf. Skr. *śrūta-vān*, *brāhma-vān*, *prithi-mān*, and *sobhā-vān*.

Occasionally we find *tatsama* forms employed where the modern language employs semi-*tatsamas*. Thus, we have *śrān* (mod. *shrān*), bathing; *sūrya* (mod. *sirē*), the sun; *sāra* (mod. *sōr<sup>u</sup>*), all. We may note that, for this last word, the Hindi form *sab* also occurs. So, we have *pyuwum* (for *piyūm*), compared with Hindi *piyā*, but Modern Kāshmīri *cyōm*, I drank; *dyūkhukh* (for *dēkhukh*), compared with H. *dēkkhā*,

but Mod. K. *dyūthukh* (for *dēthukh*), saw thee; *kiyem*, compared with H. *kiyā*, bnt Mod. K. *karēm*, I made (f. pl. object).

The ordinary word for the numeral 'one' is *akh* or *ok<sup>u</sup>*, but Lallā also has *yēk<sup>u</sup>*, which may be compared with the Hindī *ek*.

Other miscellaneous instances of unusual vocabulary are *vyuh<sup>u</sup>* (Mod. *vih*), appearance; *yund<sup>u</sup>*, an organ (*indriya*); *kond<sup>u</sup>*, some one, any one (in pl. ag. *kandēv*); *kyōh* or *kyāwū* (Mod. *kyāh*), or, as well as; *kō-zana* or *kō-zanañi*, by what means?; *pushērun* (Mod. *pushērun*), to make over; *nā*, *nō* (Mod. *na*), not; and *mau* or *mō* (Mod. *ma*), prohibitive particle.

**Phonetics.—Vowels.**—As in Modern Kāshmīrī, *a* following *c*, *ch*, or *sh* becomes ē, though as often as not written *a*. No examples have been found of the written change after *c*, but for *ch* we have *lachē*, for *lacha*, the oblique form singular of *lach*, a hundred thousand, and there are numerous examples of the change after *sh*, of which *shēnkar*, for *shankar*, Śāṅkara, will suffice. It is, of course, a commonplace of Kāshmīrī that *i* and ē are interchangeable, and that the ordinary speaker is unable to distinguish between the two sounds. It thus follows that after *ch*, *a*, ē, and *i* are all written interchangeably for the same sound—ē. Thus, *bōchi-sūty*, (dying) of hunger, is indifferently written with *bōcha*, *bōchē*, or *bōchi*. In verse 83, we have *bōcha*, although the sound of *bōchi* is certainly intended.

Similarly in the modern language interchange of ē and i is equally universal. Lallā goes further, in that she has both *gēh* and *gih*, a house; and *dēh* and *dih*, the body. We may judge from this that she pronounced *gēh* as *gēh*, and *dēh* as *dēh*.

In the modern language *ai* (which is interchangeable with ö) generally becomes u when followed by *u-mātrā*, and becomes ū when followed by *i-mātrā* or *u-mātrā*. Thus, the base *yait-*, or *yöt-*, as much (as), has its nominative singular masculine *yūt<sup>u</sup>*, its nominative plural masculine *yūt<sup>i</sup>*, and its nominative singular feminine *yūt<sup>ü</sup>*. Similarly, there is a

modern Kāshmīrī word *pūrū*, a foot, for which Lallā gives the plural ablative as *pairiv*, showing that the base of the word is *pair-*. No instance occurs of the form which she would give to the nominative singular of this word, but she would probably have used *pairu*, for, in the place of the modern Kāshmīrī *yūtu*, she uses *yaitu*, and, in the place of modern *kūti* (nom. pl. masc.), how many ?, she has *kaiti*. In other words, in Lallā's time, *ai* preserved its sound before *u-mātrā* and *i-mātrā*, and probably also before *ü-mātrā*, and the epenthetic change to *ū* and *ü* seems to have come into the language since her days. This is borne out by the very fluctuating methods employed in indicating these changes in writing at the present time.

*Consonants.*—As in the modern language, there are no sonant aspirates. They are occasionally written in *tatsamas*, but even here there is no consistency, and when a sonant aspirate is written we may be sure that the fact is of no importance. On the other hand, we must not reject the possibility that the customary omission of the aspiration of sonant aspirates is not original, but has been introduced during the process of handing down the text by word of mouth. In other words, we can judge nothing from the presence or the omission of the aspiration.

We are, however, on surer ground when we approach the second great law of Kāshmīrī pronunciation—that a final surd is always aspirated. These are regularly aspirated throughout the whole text, and this is original, and is not due to modern pronunciation. Thus in verse 5, *rāth*, night, rhymes with *nāth*, a lord. Now, the *th* of *nāth* is original, and owes nothing to the special Kāshmīrī rule, but the original form of *rāth* is *rāt*, and the *t* has been aspirated under the special rule. The fact that *rāt* would not rhyme with *nāth* shows that Lallā pronounced the word as *rāth*, and that consequently she did aspirate her final surds.

Modern Kāshmīrī has a very weak feeling of the difference between cerebrals and often interchanges them, and also commonly, in village dialect, interchanges a cerebral *t* or *d* with a dental *r*. So, Lallā has *död<sup>i</sup>*, for modern *död<sup>i</sup>*,

thoroughly, continually (compare Sanskrit *dārdhyā-*) ; *dēshun* or *dēshun*, to see (\**dr̥syati*) ; *cēdun* or *cērun*, to mount ; *gatun* or *garun*, to form ; *hyud<sup>u</sup>* (mod. *hyur<sup>u</sup>*), the gullet ; *mūdun* or *mūrun*, to triturate ; *pađun* or *parun* to recite ; *zūđ<sup>u</sup>* or *zūr<sup>u</sup>*, bad habits.

Here also we may draw attention to the well-known fact that Kāshmīrī has no cerebral *n*. A dental *n* is always substituted for it. Thus, Skr. *kāna-*, one-eyed, is represented by Ksh. *kōn<sup>u</sup>*. This *n*, representing an original *n*, Lallā has changed to a dental *r* in the form *kōr<sup>u</sup>*. Finally, in this connexion, we have a modern dental *l* represented by Lallā's dental *r* in her *chōr*, for *chūl*, a waterfall.

The modern language shows a tendency to insert a *w* before a long *ā* in the first syllable of a word. So, Lallā has *gwāh* (modern *gāh*), illumination ; *gārun* or *gwārun*, to search ; and *sūs* or *swūs*, ashes.

We have interchange of *d* and *z* in *wudun* or *wuzun*, to awake from sleep.<sup>1</sup>

**Declension.—Substantives and Adjectives.**—Kāshmīrī has four declensions, viz. (1) a masculine *a*-declension ; (2) a masculine *i*-declension ; (3) a feminine *i*-declension ; and (4) a feminine *a*-declension. This is the general explanation of the forms involved, and is a good representation of the present state of affairs, but from the point of view of origin it is not quite accurate. The true grouping would be to class the second and third declensions as *ka*-suffix-declensions, and the first and fourth as non-*ku*-suffix declensions. All nouns in the first and second declensions are masculine, and all those in the third and fourth are feminine. Some of the nouns of the fourth declension have really *i*-bases, and what distinguishes them from nouns of the third declension is not that they follow an *a*-declension—which they do not—but that they had no original *ka*-suffix.

For the sake of simplicity, I take the non-*ka*-suffix nouns first, and begin with the first, or masculine, declension. This

<sup>1</sup> The letter *dh* becomes *z* before *y*. *Wuzi* probably <*budhyatē*, while *bōzi*, he hears, <*bodhyatē*.

is quite correctly described as an *a*-declension. Even the few surviving *i*- and *u*-bases follow it. Thus, the word *gōśū*, a grass-seller, follows this declension, although it must be referred to a Sanskrit *i*-base \**ghāsin-*. The typical declension in the modern language is as follows:—

Singular.	Plural.
Nom. <i>tūr</i> , a thief.	<i>tūr</i> .
Dat. <i>tūras</i> .	<i>tūran</i> .
Instr. and Ag. ( <i>tūri</i> ), <i>tūran</i> .	<i>tūrav</i> .
Abl.            ( <i>tūri</i> ), <i>tūra</i> .	<i>tūrav</i> .

It will be observed that, as in Prakrit, the dative is represented by the old genitive (*cōrasya*, *cōrassa*; *cōrāñām*, *cōrāna*). The forms in brackets given for the instr. and abl. singular are nowadays described as ‘old forms’ and occur only in special words and idioms. The *i*-termination is to be referred to the Prakrit *-hi*. The instrumental and agent case is everywhere only a special form of the case which I call the ablative. The latter is used in many senses, and its use closely corresponds to that of the Latin ablative. Like that, it is frequently governed by a postposition corresponding to the Latin preposition. In such circumstances it corresponds to the general oblique case of Hindi nouns, and may, itself, also be called the ‘oblique case’, as is occasionally done in these pages.

In the old Apabhramśa dialect current in Kāshmīr before the birth of Kāshmīrī the nominative and accusative singular of *a*-bases, masculine and neuter, ended in *-u*. Thus, in the first two verses of the ancient Kāshmīr Apabhramśa work entitled the *Mahārtha-prakāśa*, we have *paru* for *param*; *ghasmaru* for *ghasmaraḥ*; *bhairu* for *bhairavaḥ*; and *cakku* for *cakram*. This termination survived into Lallā’s time, for she has *paramu* for *paramaḥ* in v. 77.

We have interesting survivals of the oldest form of the modern dative singular. In v. 22, Lallā treats the word *ātmā*, self, as an *a*-base, and gives it a genitive *ātmāśe* (m. c. for *ātmāni*), which I explain as a contraction of \**ātmassa*, with a survival of the original *y* of \**ātmasya*,—Kāshmīrī pronunciation \**ātmāśe*,—in the final *i*; or possibly she may

have unconsciously endeavoured to reproduce a quasi-Sanskrit *\*ātmāya*. So, again, she has *dēvas* for Prakrit *dēvassa*, of a god, in 33, in which, according to the rule in all the Dardic languages, a vowel is not lengthened in compensation for the simplification of a consonantal group.

In the modern language the ablative generally ends in a short *-a*—a shortening of one of the Prakrit terminations *-āō*, *ā*, or of the Apabhramśa *-ahū*. Lallā occasionally has ablatives ending in long *ā*, as in *ōsā* and *sāsā* in 18. Other examples are *ṭraṭā* (1) and *vimarshā* (16), but these occur at the end of a line, and the vowel may have been lengthened for the sake of rhyme.

The instrumental-agent in *i* and the ablative in *i* may be considered together. They are used in various senses. A locative is very common. For the pure instrumental, we have *abhyōs<sup>i</sup>* in verse 1. Locatives are *gagān<sup>i</sup>*, in the sky (26); *mani*, in the mind (18, 45); and *ānti<sup>i</sup>* (54) or *āntih<sup>i</sup>* (33, 37, &c.), in the end. In the last example, the original *hi*-termination has survived. Lallā sometimes substitutes *ē* for the final *i*, as in *athē*, in the hand (10). In other cases the words occur at the end of a line, so that it is possible that the *ē* is here only *i* lengthened for the sake of metre. They are *athē* (98); *garē*, in the house (3, 34); *māwāsē*, on the day of the new moon (22). This termination *i* of the ablative occurs in all declensions, and we shall see that Lallā's change of the *i* to *ē* is very common.

In the modern language the instrumental-ablative plural ends in *-av*, also written *-au*. Perhaps *-au* would be the best representation of the true sound. We are at once reminded of the Prakrit termination *-āō*, *-āu*, Apabhramśa *-ahū*, of the ablative plural. In one place (53) Lallā has *garu*, which is to be translated as the locative plural of *gara*, a house. Its origin is evidently the same as that of the form with *-av*.

The other non-*ka*-declension is the fourth, and includes all the feminine nouns of this class. It has two divisions, viz. *a*-bases and *i*-bases. As an example of the modern declension of an *a*-base, we will take *māl* (Skr. *mālī*), a garland.

	Singular.	Plural.
Nom.	<i>māl.</i>	<i>māla.</i>
Dat.	<i>māli.</i>	<i>mālan.</i>
Instr.-Abl.	<i>māli.</i>	<i>mālav</i> ( <i>mālau</i> ).

Which may be compared with the following Prakrit forms:—

	Singular.	Plural.
Nom.	<i>mālā.</i>	<i>mālāō.</i>
Gen.	<i>mālāē, mālāi.</i>	<i>mālāṇa.</i>
Abl.	<i>mālāi</i> , Ap. <i>mālahe.</i>	<i>mālāu</i> , Ap. <i>mālahu.</i>

It will be observed that Kāshmīrī has throughout lost the distinguishing termination *-ā* of the feminine. So also in Apabhraṃśa (He. iv, 330. Cf. Pischel, § 100).

Besides the above, Lallā has other forms. For the dative singular, she has *dāvē* (74), in the flood, and *watē* (98), on a road. Numerous other instances of datives or agents singular in *-ē* occur at the end of a line, such as *hūlē* (4), from *hūl*, a bellows-pipe; *Lalē* (76), by Lallā; *pruhē* (105), by love; *tunē* (76), to the body (Pr. *tuṇūē*); *watē* (98), on the road; *yibhē* (45), with a wish (*icchā*); *zūnē* (9), to the moonlight (*jyōtsnāyāḥ, joṇhāē*).

The second division, consisting of nouns with *i*-bases, is the so-called irregular fourth declension. In the nominative singular the termination *-i* of the bases is dropped, and the word is otherwise unchanged. But in the other cases, before the old vowel terminations, the *-i-* with the following vowel becomes *ū-mātrā*. This *ū-mātrā*, according to the usual Kāshmīrī phonetic rules, has certain epenthetic effects on the preceding vowel and consonant, for which see the usual grammars. The word *hān* (Skr. *hāni-*), loss, is therefore thus declined:—

	Singular.	Plural.
Nom.	<i>hān.</i>	<i>hōñū.</i>
Dat.	<i>hōñū.</i>	<i>hōñūn.</i>
Instr.-Abl.	<i>hōñū.</i>	<i>hōñūv.</i>

The corresponding Prakrit declension would be :—

	Singular.	Plural.
Nom.	<i>hāñī.</i>	<i>hāñīō</i> , Ap. <i>hāñiu.</i>
Gen.	<i>hāñīi.</i>	<i>hāñīna.</i>
Abl.	<i>hāñī.</i>	<i>hāñiu</i> , Ap. <i>hāñikū.</i>

As modern Kāshmīrī *ü-mātrā* represents an original *i*, it is not surprising that Lallā should use the older form *dōñi*, as the agent case of *dān*, a stream (39, 40), instead of the modern *dōñü*.

Turning now to the *ka*-declensions, these are the second and the third. The second declension consists only of masculine nouns, and the third only of feminine.

In the case of an *a*-base, the original termination of the base, together with the *ka*-suffix, becomes *-aka-*, and in the case of an *i*-base it becomes *-ika-*. I have not yet noted any instance in Kāshmīrī of the *ka*-suffix added to a *u*-base.

In the second declension, an *a*-base is thus declined in the modern language. The noun selected is *wādar<sup>u</sup>*, a monkey :—

	Singular.	Plural.
Nom.	<i>wādur<sup>u</sup>, wādur.</i>	<i>wādar.</i>
Dat.	<i>wādaras.</i>	<i>wādaran.</i>
Abl.	<i>wādara.</i>	<i>wādarav.</i>

The corresponding Prakrit forms would be :—

	Singular.	Plural.
Nom.	<i>vāñaraāō.</i>	<i>vāñaraāā.</i>
Gen.	<i>vāñaraaassa.</i>	<i>vāñaraaāna.</i>
Abl.	<i>vāñaraaāō, vāñaraāā.</i>	<i>vāñaraaāō.</i>

It will be observed that, except in the nominative singular, the Kāshmīrī declension has become exactly the same as in the first—non-*ka*—declension. The nominative singular is really *wādar<sup>u</sup>*, but, as usual, the final *u-mātrā* epenthetically affects the preceding *a*, and the word becomes *wādor<sup>u</sup>* or *wādur<sup>u</sup>*. As *u-mātrā* is not itself sounded, this is commonly written *wādur*, and words of this group are treated by Kāshmīrī grammarians as exceptional words of the first declension.

For a *ka*-noun with an *i*-base, we have as an example the word *host<sup>u</sup>*, an elephant. The modern base of this word is *hast-*, but, in the nominative singular, the *a* has become *o* under the influence of the following *u-mātrā*. It is thus declined :—

	Singular.	Plural.
Nom.	<i>host<sup>u</sup>.</i>	<i>hasti.</i>
Dat.	<i>hastis.</i>	<i>hastēn</i> (for <i>hastyan</i> ).
Instr.-Ag.	<i>hasti.</i>	
Abl.	<i>hasti.</i>	<i>hastēv</i> (for <i>hastyau</i> ).

The word *host<sup>u</sup>* represents an earlier *hastikah*, and this would be declined as follows in Prakrit :—

	Singular.	Plural.
Nom.	<i>hatthiō</i> , Ap. <i>hatthiu</i> .	<i>hatthiā</i> .
Gen.	<i>hatthiassa</i> .	<i>hatthiāna</i> .
Abl.	<i>hatthiāhi</i> , Ap. <i>hatthiahe</i> .	<i>hatthiāu</i> , Ap. <i>hatthiahū</i> .

The Kāshmīri word *host<sup>u</sup>* is not a *tatsama*. In Kāshmīri a Prakrit *th* is not uncommonly represented by *st*. E.g. Skr. *śr̥thakah*, Pr. *satt̥hāō*, Māgadhī Pr. *sastaē*, Ksh. *sost<sup>u</sup>*, possessed of.

It is a noteworthy fact that while some Kāshmīri *a*-bases with the *ka*-suffix are declined like *wālur<sup>u</sup>*, the great majority have changed their base-forms, and are treated as if they were *i*-bases. For instance, the word *gur<sup>u</sup>*, a horse (sg. dat. *guris*, abl. *guri*, and so on) follows *host<sup>u</sup>*, an *i*-base, although the Sanskrit original is *ghōṭakah*, Pr. *ghōḍaō*, which is an *a*-base. This peculiarity certainly goes back as far as Lallā's time. She gives us *hāt<sup>i</sup>* (32) as the plural nominative of *hot<sup>u</sup>* (*hatakah*), struck, and *mōkhāt<sup>i</sup>* (6), the plural nominative of *mōkhōt<sup>u</sup>* (*muktakah*), released, and so many others. In one case she hesitates between the two forms. She takes the word *makor<sup>u</sup>* or *makur<sup>u</sup>*, a mirror, and gives its dative singular as *makuras* (*u*-base) in 31, and as *makaris* (*i*-base) in 18.

I suggest that the origin of the treatment of *a*-bases as if they were *i*-bases is of a complex character. In the first place, when the intervocalic *k* of the *ka*-suffix is elided, a *y* may or may not be substituted for it. If no *y* is inserted,

the word remains an *a*-base, and there is an end of the matter. But if a *y* is inserted, a word such as *ghōṭukah* becomes *ghōdayā*, from which the transition to \**gurin*, *gurū* is easy. Then, again, the fact of the analogy of feminine *ka*-bases must be taken into account. Practically all these end in *-ika-*, and in Kāshmīrī must be treated as *i*-bases. Finally, we know that in dialectic Prakrit *-ika-* was sometimes substituted for *-aka-* (Pischel, § 598). I believe that all these three causes contributed to the change of *a*-bases to *i*-bases in Kāshmīrī.

We have seen that in modern Kāshmīrī the sg. abl. of an *i*-base in this declension ends in *-i*, as in *hasti*. Lallā occasionally makes it end in *-ē*, and this is quite in accordance with the Prakrit form. Thus, from *dūrū*, far, she has *dūrē* (36), for modern *dūri*; and from *morū*, a hut, she has *marē* (K. Pr. 57), for mod. *mari*. The latter word occurs at the end of a line, and the termination may be due to metrical exigencies.

The pl. nom. ends in *i*, as in *hastī*. Lallā on three occasions lengthens this *i*, when at the end of a line, to *ī* or *ē*, viz. in *hañī*, rams (77); *nali*, cowry-shells (81); and *samē*, alike (16).

She makes the plural ablative end in *-iv* in *pairiv*, from *pūrū*, a foot (38). This, however, is little more than a matter of spelling.

The third, or feminine *ka*-declension appears in the following form in the modern language. The word taken as an example is *gurū* a mare.

	Singular.	Plural.
Nom.	<i>gurū</i> .	<i>gurē</i> (for <i>gurya</i> ).
Dat.	<i>gurē</i> (for <i>gurya</i> ).	<i>gurēn</i> (for <i>guryan</i> ).
Instr.-Abl.	<i>guri</i> .	<i>gurēv</i> (for <i>guryav</i> ).

The corresponding Prakrit forms would be :—

	Singular.	Plural.
Nom.	<i>ghōḍiā</i> .	<i>ghōḍiā</i> .
Gen.	<i>ghōḍiāē</i> , <i>ghōḍiāi</i> .	<i>ghōḍiāṇa</i> .
Abl.	<i>ghōḍiāē</i> , Ap. <i>ghōḍiahe</i> .	<i>ghōḍiāū</i> , Ap. <i>ghōḍiahu</i> .

As *ē* and *i* are interchangeable in Kāshmīrī, the difference between the singular dative and ablative is only one of

spelling, and as a matter of custom the two forms are often interchanged even by the most careful writers. The spelling given here is that of Īśvara-kaula.

It should be remembered that *ü-mātrā* in Kāshmīrī represents an original ī, so that the older form of *gurü* would be *guri*. So Lallā has *hishi* for *hishü*, like, in 10 and 77; *möji* (97, end of line), for *möjü*, a mother; *pushöñi* (39, 49, end of line), for *pushöñü*, a florist; *thaji* (33, end of line), for *thüjü*, a shrine.

So, for the singular dative, we have *wahawañi*, for *wahawañe*, flowing (57, end of line).

*The Genitive Case*.—Lallā's use of the genitive differs somewhat from that customary in modern Kāshmīrī. Nowadays there are three suffixes of the genitive, with sharply distinguished functions. These are *-ukü*, *-unü*, and *-hondü*. The suffix *-ukü* is used with all singular masculine nouns without life. In this case Lallā follows the modern custom.

The suffix *-unü* (fem. *-üñü*) is used only with singular male proper names, as in *rāmunü*, of Rāma. Lallā uses it with other nouns also, as in *samsārunü*, of the universe (6); *maranüñü* (fem.), of dying (73-6); *puhunü*, of the month of Pausa (83); *huda-hudüñü* (84) (fem.), of unknown meaning; and *karmüñü* (fem.), of fate (107).

In the modern language *-hondü* is used:—

- (1) With all feminine nouns, singular or plural.
- (2) With all masculine plural nouns.
- (3) With all animate masculine singular nonns, except proper names.

It governs the dative case, and as the dative singular of all masculine nouns ends in *s*, we get forms such as *tūras-hondü*, of the thief; *hastis-hondü*, of the elephant. In such cases, the *h* of *-hondü* is dropped after the *s*, and the form for animate masculine singular nouns becomes as in *tūra-sondü*, *hasti-sondü*. In two passages (88, K. Pr. 57) Lallā makes *-hondü* govern the ablative, in *lūka-hondü*, not *lūka-sondü*, of people. Possibly this is for *lūkan-hondü*, in the plnral, with the *n* elided. The word *lūk-* is employed both in the singular and in the plural to mean 'people'.

*Adjectives*.—Only the numerals call for remarks. The word

for 'three' is *trah*, instead of the modern *trēh* or *trih*. It is treated as a singular, with an ablative *trayi*, in verse 50, as compared with the modern ablative plural *tr̄yav*. For 'five', besides the modern *pānts*, we have the tatsama *panca* (79). Other numerals, e.g. *shēh*, six, are treated as plurals. Cf. pl. dat. *shēn* (13).

**Pronouns.**—The pronoun of the first person calls for no remarks. For the second person, the singular dative is not only the modern *še*, but also (13) *tōyē*, a form not used in modern Kāshmīrī. In the modern language, whenever the pronoun of the second person appears in a sentence, it must always also appear attached to the verb, as a pronominal suffix. For instance, we must say *še golu-th*, not *še gol<sup>u</sup>*, destroyed by thee, i.e. thou destroyedst. But in one case (64), Lallā omits the suffix and has *še gol<sup>u</sup>*.

The modern word for 'this' is *yih*. Lallā also has an older form *yuh<sup>u</sup>* (for *yih<sup>u</sup>*) (1, 20, 58), with a feminine *yīha* (54).

The modern nominative masculine of the relative pronoun *yih* is *yus*, who. That this is derived from an older *yis<sup>u</sup>* is shown by Lallā's *yus<sup>u</sup>* (i.e. *yis<sup>u</sup>*) (20, 24, &c.). The feminine is *yōsa* (52), mod. *yōssa*.

In addition to the usual indefinite pronoun *kēh*, some one, any one, Lallā has (55) a plural agent *kandēv*, from which we can deduce a nominative singular *kond<sup>u</sup>*, unknown to the modern language.

Under the head of phonetics, attention has been called to the form *yaitu*, for modern *yūt<sup>u</sup>*, as much as.

**Conjugation.**—In the modern language the conjunctive participle ends in *-it(h)*, derived from the Sanskrit *-tya*, as in *mōrit(h)*, having killed, corresponding to a quasi-Sanskrit *\*māritya*. In Kāshmīrī poetry and in village talk this form is sometimes used as a past participle. Thus, in the Sivaparinaya, 1630, we have *chus bōh khasith*, I am ascended, lit. I am having ascended. In two passages Lallā gives this participle an older form, more nearly approaching the original. In 27, she has *khāst<sup>i</sup>t<sup>i</sup>*, having ascended, and in the same verse she has *lāst<sup>i</sup>t<sup>i</sup>* (in the sense of the past participle), they lived long. In the modern language, the word *kēh* is often

pleonastically added, as in *dith kēth*, having given; *hēth kēth*, having taken. In the 12th verse, Lallā gives instead of these forms *dith karith* and *hēth karith*, which show the origin of this *kēth*. In these Dardic languages the elision of a medial single *r* is common. *Karith* is itself the conjunctive participle of *karun*, to do, and its use is exactly paralleled by the Hindī use of *kar-kē* added pleonastically to a conjunctive participle in that language.

The present participle in the modern language ends in *-ān*, as in *karān*, doing; but in poetry and in village-speech it often ends in *-an*, as in *karan*. So, Lallā has (48) *shādan*, seeking, and *guāran*, searching.

The verb *lōsun*, to become weary, is irregular in the modern language, making its past participle *lūs<sup>u</sup>*, with a feminine *lūs<sup>ü</sup>* or *lūsh<sup>ü</sup>*. Lallā (3, 44, &c.) gives the past participle masculine as *lūst<sup>u</sup>*, of which the feminine form would be, quite regularly, the modern *lūsh<sup>ü</sup>*, which she also employs.

The Sanskrit present has become a future in modern Kāshmīrī. Besides this customary sense it is also used where we should employ a present subjunctive, and, occasionally, in its original sense of a present indicative. For our present purposes we can call this Kāshmīrī tense with its threefold meanings the 'Old Present'. It is thus conjugated in the modern language, taking *salun*, to flee, as our sample verb:—

Singular.	Plural.
1. <i>salā</i> .	<i>salav.</i>
2. <i>salakh.</i>	<i>saliv.</i>
3. <i>salī</i> .	<i>salan.</i>

Corresponding to the Prakrit:—

Singular.	Plural.
-----------	---------

1. <i>calāmi</i> , <i>calāū</i> .	<i>calāmō</i> , <i>calahū</i> .
2. <i>calasi</i> , <i>calahi</i> .	<i>calaha</i> , <i>calahu</i> .
3. <i>calai</i> .	<i>calanti</i> , <i>calahī</i> .

It may be added that the terminations of the Kāshmīrī second person are evidently modern pronominal suffixes, which, as explained under the head of pronouns, must, in the case of this person, always be added to the verb.

Lallā more nearly approaches the original form of the first

person singular in *āsā*, I may be (18), which, however, comes at the end of a line. We see traces of the original *i* of the second person singular in *zānēkh* (64), for *zānakh*, thou wilt know. In the third person singular she has, over and over again, a final *ē* instead of the final *i*. A few examples are *mōbē* (11), *tūrē* (16), *pēyē* (18), *gashē* (19, 45), *rōbē* (21), *āsē* (22), and so many others. In the modern language, this *i* usually becomes *ē* before pronominal suffixes.

When pronominal suffixes are added to this tense, Lallā now and then does not follow the usual modern practice. Thus, she has *lagi-m*, mod. *lagē-m*, it will be attached to me (41); *khēyi-wō*, mod. *khēyi-wa*, he will eat for you (K. Pr. 102); *ninan-ay*, mod. *nin-ay*, they will carry thee (K. Pr. 57); *karin-ēy*, mod. *karan-ay*, they will make for thee (74); *mārin-ēy*, mod. *māran-oy*, they will kill for thee (71). In the last two cases, the forms of the 3rd person plural would, in the modern language, belong to the present imperative, and not to this tense.

The past tense is formed from the past participle, which, in the masculine singular, ends in *u-mātrā*. Lallā lengthens this to *ū* at the end of a line in *mōtū*, for *mōtu* (1). It will be observed that, unlike *u-mātrā*, the long *ū* does not epenthetically affect the preceding vowel. The feminine singular of this participle ends in *ū-mātrā*, but, in *fyōjī* and *pōjī* (both in 62), Lallā makes it end in *i-mātrā*. As already stated, *ū-mātrā* always represents an older *ī*.

A second form of the past tense, in the case of some verbs, ends in *au(v)* or *ō(v)*, as in *gau(v)*, (m. pl. *gay*), gone; *pyau(v)* (f. sg. *pēyē*), fallen. For the masculine plural of *gauv*, Lallā once has an older form *gāyī* (66), written *gaiy* in 95; and, for the feminine of *pyauv*, she has, with the suffix of the second person singular, *pēyi-y*, for modern *pēyē-y*, fell to thee.

The past tenses of two verbs require special notice. In the modern language, the past tense of *karun*, to do, to make, runs as follows:—m. sg. *koru-m*, pl. *kāri-m*; fem. sg. *kūrī-m*, pl. *karē-m*, I made, and so on for the other persons. In 81, Lallā has *kīyē-m* instead of *karē-m*, a form quite unknown to the modern language, but reminding us of the Hindi *kīyā*. The other verb is *dēshun*, to see, modern past participle *dīshū*. In the modern language, this verb always has a cerebral *t*,

but Lallā has it, as has been pointed out under the head of phonetics, both cerebral and dental. Moreover, not only does she use the modern past participle *dyūṭh<sup>u</sup>*, but she also uses another past participle *dyūkh<sup>u</sup>* (for *dēkh<sup>u</sup>*) (44), which may be compared with the Hindī *dēkhnā*.

The third person (singular or plural) of the imperative ends in *-in*, as in *karin*, let him or them do or make. With the suffix of the first person singular it becomes *kār<sup>i</sup>n-am*, let him or them make me. Lallā changes the *a* of the suffix to *ě* in *dāp<sup>i</sup>n-ěm*, let him or them say to me (21); *gāṇ<sup>i</sup>n-ěm*, let him or them bind on me (21); *kār<sup>i</sup>n-ěm*, let him or them make for me (21); *pād<sup>i</sup>n-ěm*, let him or them recite for me (18, 21). It will be remembered that there was a similar change of *a* to *ě* in the second person singular of the old present. There was also a similar change in the case of suffixes added to the third person plural of the same tense, in which the same person also took the form of the imperative.

The polite imperative is formed by adding *ta* to the simple imperative. At the end of a line Lallā lengthens this in *hētā* and *pētā*, both in 28. The second person plural is *ditō*, modern *diy<sup>i</sup>tav*, please give ye (100).

The future imperative is made by adding *zi* to the simple imperative. Lallā changes this to *zē* in *pēzē*, he must fall (45). A similar change occurs in *khēzē*, he must eat (90), but here it is at the end of a line.

**Indeclinables.**—These call for but few remarks. A final *i* becomes *ē* at the end of a line in *atē*, there (2, 98); *tatē*, there (41); and *kunē*, anywhere (9, 11; K. Pr. 201).

The adverb and conjunction *ta* appears in a strengthened form as *tōy* in several places; and similarly *na*, not, is strengthened to *nā* or *nō*, and the prohibitive particle *ma* to *mō* or *mau*. For all these see the Vocabulary.

The emphatic suffix *-y* is added in scores of instances without giving any emphasis at all, and apparently merely for the sake of metre. It is hence often difficult to say whether emphasis is intended or not. It often appears as an *i-mātrā*, and then seems to be always emphatic, as in *tās<sup>i</sup>*, to him only (65); *lāt<sup>i</sup>*, it is I, even I, Lallā (105); *tūr<sup>i</sup>*, there verily (19, 61); *yūr<sup>i</sup>*, in the very place where (61); *sadöy<sup>i</sup>* (from *sadā*), always (7).

### APPENDIX III

#### ON LALLĀ'S METRES

[By SIR GEORGE GRIERSON]

THE subject of Kāshmīrī prosody has never been investigated, and hardly anything is known about it. The following remarks may therefore be found of interest.

We may say that, in Kashmir, two distinct metrical systems are known and cultivated. The first is that used for formal works, such as epic poems and the like. Here Persian metres, with many irregularities and licences, are employed. Numerous examples will be found in the edition of Mahmūd Gāmi's *Yūsuf Zulaikhā* published by the late K. F. Burkhardt in the 'Zeitschrift der Deutschen Morgenländischen Gesellschaft', vols. xl ix and liii. In that case we have a poem written by a Muslim in the Persian character, and the use of Persian metres is to be expected, but we find the same system in epics written by Hindus. For instance, a great portion of the *Siva-parinaya* of Krṣṇa Rāzdān is in the well-known *hazaj* metre, and the same is employed in the narrative portions of the *Śrirāmāvatāra-carita* of Dēvākara-prasāda Bhaṭṭa, a writer of the eighteenth century. As an example of the latter, I may quote a couple of lines:—

*gōbur ḍsus-na ḫanṣal ḍs<sup>u</sup> tamis man  
tithay yitha sūrē pōñis manz chuh kōpan*

He had no son, and his mind was agitated,  
Just as (the reflection of) the sun trembles in  
the water.

If, with the customary licence, we read the words *ḍs<sup>u</sup>* and *yitha* each as one long syllable, we have at once a complete *hazaj*:—

~~~~~, ~~~~, ~--  
~~~~~, ~~~~, ~--

The other metrical system is used in songs, and is by no means so simple a matter. I regret that, during my own stay in Kashmīr, I neglected to study it, and when, after my return to this country, I endeavoured to ascertain from native sources what rules were followed in such compositions, I failed to obtain any definite information. All that I could gather was that a poet scanned his verses by ear. A long and minute examination of scores of songs led me to no certain conclusion beyond the fact that a stress-accent seemed to play an important part. Here and there I came across traces of well-known metres, but nowhere, even allowing for the fullest licence, did they extend over more than a few lines at a time. In the year 1917, Sir Aurel Stein had occasion to visit Kashmīr, and with his ever inexhaustible kindness, undertook to investigate the question. With the help of Pandit Nityānanda Śāstrī and a Śrāvakā, or professional reciter, he ascertained definitely that in songs the metre depends solely on the stress-accent. In Lallā's verses, four stresses go to each *pāda*, or line. Thus, if we mark the stressed syllables each with a perpendicular stroke, the first two songs would be read as follows:—

## 1.

abhyō*ś*i savikā*s* layē wōthū  
 gaganas sagun myūlū sami traṭā  
 shūn golū ta anāmay mōtū  
 yuhuy wōpadēsh chuy baṭā

## 2.

wākh mānas kōl-akdō nā atē  
 thōpi mudri uti nā pravesh  
 rōzan shiwa-shēkāth nā atē  
 mōtūyēy kūh ta suy wōpadēsh

So far as I am aware, this is not paralleled by any similar metric system in Persia or Northern India; but it is interesting

to note that, although stress is the sole criterion of the metre, some of the songs give forth distant echoes of well-known Indian methods of scansion. Take, for instance, the second verse quoted above. It will not scan according to Indian rules, but nevertheless its lilt is strongly suggestive of the Indian *dōhā*. The *dōhā* is a metre based on instants, each of which is the time occupied in uttering one short syllable, one long syllable counting as two instants. Each half-verse is divided into the following groups of instants:—6+4+3, 6+4+1. The group of 3 is generally an iambus (˘ -), and the second half-line generally ends in a trochee (- ˘). The opening verse of the *Sat-saiyā* of Vihārī is a good Hindi example:—

|                                    |   |   |
|------------------------------------|---|---|
| 6                                  | 4 | 3 |
| <i>mērī bhava bādhā   harau</i>    |   |   |
| 6                                  | 4 | 1 |
| <i>Rādhā nā gari sō i</i>          |   |   |
| 6                                  | 4 | 3 |
| <i>jā tana kī   jhā̤i   pa lai</i> |   |   |
| 6                                  | 4 | 1 |
| <i>Śyāma harita   duti hō i</i>    |   |   |

It will be noticed that in Lallā's second verse, as in a *dōhā*, the first and third lines end in a strongly marked iambus. So, again, the second and fourth lines end in a heavy long closed syllable, which, with the inherent vowel, not pronounced, of the final consonant, is really a trochee, as in the above *dōhā*. But this is not all. In Lallā's verse, if we read the unstressed *mu* of *mudri*, and the word *nā* as short, thus:—

|   |   |   |
|---|---|---|
| 6                                       | 4 | 1 |
| <i>khöpi mudri ati   na pravē sh(a)</i> |   |   |

it would scan, like the second section of a *dōhā* in instants:—6+4+1.

In the same way, other songs that I have examined show traces of other well-known metres, Persian or Indian, and it is evident that the rude village compositions which developed into the verses of Lallā were originally intended to be based on some standard metre, but that in the mouths of the rustics stress became substituted for quantity.

So far as my experience goes, no such development has taken place in Hindostān or the Panjab. Here the rules of prosody depending on the quantity of each syllable are everywhere followed, although, of course, in the ruder songs, great metrical licence prevails. We observe a similar state of affairs in Southern India. A series of Kanarese Ballads was published in the *Indian Antiquary* by the late Dr. Fleet, and regarding them he observes<sup>1</sup> that they follow the principle of Kanarese metre consisting of feet of four instants each. 'But no absolute metrical precision is aimed at; and—though the principle of construction is distinctly recognizable—in carrying it out by scanning or in adapting the words to the airs, short syllables have been drawn out long and long syllables clipped short, *ad libitum*. . . . The rhythm of the songs can only be learned by actually hearing them sung.'

I believe that the only Indo-Aryan language that shows a tendency to substitute, as in Kāshmīrī, stress for quantity is Bengali. It will have been observed that in Lallā's verses quoted above there is a stress on the first syllable of every line. Similarly, Mr. J. D. Anderson<sup>2</sup> has shown that in Bengali verse, although quantity is sometimes nominally observed, the metre is conditioned by a strong phrasal stress-accent falling on the beginning of each line and on the first syllable after each cæsura. Usually the verse consists of a fixed number of syllables, wholly independent of quantity; and this number, regulated and controlled by the stress-accents, constitutes the metre. Mr. Anderson—and I am entirely of his opinion—is inclined to see Tibeto-Burman influence in this metrical system of Bengal. Could we be justified in suggesting a similar foreign influence in Kashmir? The population of the Happy Valley is far from being homogeneous. Local tradition compels us to consider it as very probable that, although the upper classes are probably of the same stock as that of North-Western India, a substratum of the inhabitants is connected with non-Indian tribes whose original home was Central Asia, and this is borne out by the

<sup>1</sup> Vol. xiv (1883), p. 294.

<sup>2</sup> JRAS, 1914, pp. 1046 ff.

results of philological inquiries. It was in this substratum, not amongst the learned Pandits of Kashmīr, that the rude songs which developed into Lallā's verses and into the songs of modern Kashmīr took their rise.

A well-known parallel to Lallā's abandonment of quantity in exchange for stress-accent is to be found in mediaeval Greek and Latin poetry. Here, of course, there can be no question of mutual influence, although we find just the same state of affairs. The accentual poems of Gregory of Nazianzen bear much the same relation to the other poems composed by him and by the writers of classical times that the verses of Lallā bear to the *amāīn pānakavram* of Hāla and of the older Indian poets whose quatrains are preserved in his anthology.

G. A. G.

## APPENDIX IV

### CONCORDANCE OF THE VERSES IN MS. STEIN B AND IN THE PRESENT EDITION

| No. of Verse<br>in Stein B. | No. of Verse in<br>present edition. | Remarks.                      | No. of Verse<br>in Stein B. | No. of Verse in<br>present edition. | Remarks.  |
|-----------------------------|-------------------------------------|-------------------------------|-----------------------------|-------------------------------------|---|
| 1                           | 13                                  |                               | 30                          | 65                                  | A mixture of 5 and 65<br>in MS.   |
| 2                           | 8                                   |                               | 31                          | 6                                   |   |
| 3                           | 46                                  |                               | 32                          | 54                                  |   |
| 4                           | 47                                  |                               | 33                          | 52                                  |   |
| 5                           | 7                                   |                               | 34                          | 80                                  |   |
| 6                           | 36                                  |                               | 35                          | 53                                  |   |
| 7                           | 17                                  |                               | 36                          | 11                                  | A mixture of 11 and 1<br>in MS.   |
| 8                           | 27                                  |                               | 37                          | 75                                  |   |
| 9                           | 39                                  |                               | 38                          | 64                                  | With borrowing from<br>55.  |
| 10                          | 40                                  |                               | 39                          | 73                                  |   |
| 11                          | 33                                  |                               | 40                          | 74                                  |   |
| 12                          | 23                                  |                               | 41                          | 76                                  |   |
| 13                          | 16                                  |                               | 42                          | 81                                  | Stein B 42 and 43 are<br>variants of the same<br>verse.   |
| 14                          | 2                                   |                               | 43                          |                                     |   |
| 15                          | 1                                   |                               | 44                          | 56                                  |   |
| 16                          | 10                                  |                               | 45                          | 57                                  |   |
| 17                          | 77                                  |                               | 46                          | 41                                  |   |
| 18                          | 22                                  |                               | 47                          | 20                                  |   |
| 19                          | 14                                  |                               |                             |                                     |   |
| 20                          | 15                                  |                               |                             |                                     |   |
| 21                          | 9                                   |                               |                             |                                     |   |
| 22                          | 61                                  |                               |                             |                                     |   |
| 23                          | 18                                  |                               |                             |                                     |   |
| 24                          | 58                                  |                               |                             |                                     |   |
| 25                          | 21                                  |                               |                             |                                     |   |
| 26                          | 28                                  |                               |                             |                                     |   |
| 27                          | 12                                  |                               |                             |                                     |   |
| 28                          | 70                                  | Wrongly numbered<br>19 in MS. |                             |                                     |   |
| 29                          | 5                                   | Wrongly numbered<br>20 in MS. | —                           | 71                                  | These verses do not<br>form part of the<br>collection in Stein<br>B, but are scribbled<br>in at the end as a<br>kind of appendix,<br>and are not num-<br>bered. |
|                             |                                     |                               |                             | 78                                  |   |
|                             |                                     |                               |                             | 79                                  |   |

## VOCABULARY

THIS vocabulary contains every word in the foregoing verses of Lallā, with a reference to each place in which it occurs. The order of words is that adopted by Sir George Grierson in other works on Kāshmīrī, the arrangement being based on the English alphabetical order of the consonants, without regard to the vowels. The latter come into consideration only in cases in which the same consonant is followed, or the same consonants are separated by different vowels. Thns, the different words containing the consonants *t* will be found in the succession *tār*, *tōr*, *tōr<sup>u</sup>*, *tūr<sup>i</sup>*, and *tūr<sup>u</sup>*. All words beginning with vowels are arranged together at the commencement, their mutual order being determined by the consonants. Long and nasalized vowels are not differentiated from short ones, except in cases where the difference between two words depends only on such variations. A similar principle has been followed in the case of diacritical marks. For instance, *pīthīs* precedes *pētarum*, because *h* precedes *r*, the difference between *t* and *t̄* being ignored. The letter *t̄* follows *t* (and *t̄*). As the consonants *v* and *w* merely represent different phases of the same sound, they are treated, for the purposes of alphabetical order, as the same letter.

In Kāshmīrī the sonant aspirates *gh*, *dh*, *dh̄*, and *bh̄*<sup>1</sup> lose their aspiration, although, in the case of *tatsamas*, the aspiration is sometimes retained in writing. Even in this latter respect there is no uniform custom, the same word being written indiscriminately with or without the aspiration. At one time a man will write *abhyās*, and at another time he will write *abyās*. Similarly, Lallā writes *bhāryā*, a wife, with *bh*, bnt *būt(h)* (Sanskrit *bhūta*), a principle of creation, with *b̄*. The latter is a Śaiva technical term, and, of all words, we should have expected it to be spelt in the Sanskrit fashion. To avoid confusion, I have therefore, for the purposes of alphabetical order, treated each of these sonant aspirates as identical with its corresponding unaspirated letter. That is to say, *gh* will be found in the place allotted to *g*, *dh* in that allotted to *d*, *dh̄* in that allotted to *d̄*, and *bh̄* in that allotted to *b*.

G. A. G.

<sup>1</sup> The sonant aspirate *j̄h* does not occur.

## WORDS BEGINNING WITH VOWELS

*ā*, interj. added to *pashi* (see *pashun*) m. c., and with it forming *pashyā*, 16.

*abēd*, m. absence of difference, identity ; sg. abl. *abēda*, while, or although, there is identity (of the soul with the Supreme), 13.

*abōd<sup>u</sup>*, adj. one who has no knowledge, a fool, i.e. one who has no knowledge of himself; pl. nom. *abōd<sup>i</sup>*, 6.

*abakh*, a word of doubtful meaning ; perhaps = clumsy, stupid, 85, q.v.

*abal*, adj. c. g. without strength, weak, weak from sickness ; f. sg. abl. *abali*, used as subst., 8.

*abēn*, adj. c. g. not different, identical ; *abēn vimarshā*, (they are) identical, (as one can see) on reflection, 16.

*abhyās*, m. repeated practice, esp. of *yōga* or of meditation on the identity of the Self with the Supreme, 1; habitual practice of a course of conduct, 20; sg. ag. *abhyōs<sup>i</sup>*, 1.

*ach<sup>i</sup>*, f. the eye ; *achē lagañē tālav*, the eyes to be turned upwards, K. Pr. 102 ; *achēn hyuh<sup>u</sup>*, like the eyes, K. Pr. 201.

*ada*, adv. then, at that time, 24, 31, 61, 80, 95, 103, K. Pr. 56.

*adal ta wadal*, m. interchange, confusion, K. Pr. 102.

*aduy<sup>u</sup>*, adj. non-dual ; (of the mind) convinced of the non-duality or identity of the Self with the Supreme, 5, 65.

*aham*, I, the ego ; *aham-vimarshē*, by reflection on the nature of the ego, 15.

*āhārun*, to eat food ; impve. sg. 2, *āhār*, 28.

*ok<sup>u</sup>*, card. one : with emph. *y*, *okuy*, one only, the only one, the unique, 34 ; m. sg. abl. *aki nēngi*, at one time, on one occasion, 50 ; *nimēshē aki*, in a single twinkle of the eye, 26. Cf. *yēka*.

*akh*, card. one, 34 ; as indefinite article, a, 50, 83 (bis) ; *akkhāk*, one, a single one, K. Pr. 150. Cf. *yēka*.

*ōkh*, m. a mark, a sign impressed upon anything ; esp. a mark indicating eminence or excellence, 75. Cf. the next.

*ōkhun*, to make a mark : to impress a mark upon anything, to brand anything ; impve. sg. 2, *ōkh*, 76.

*ākhēr*, m. a syllable, such as the syllable *ōm*, or the like, 10.

*akōl*, m. that which transcends the *kula*, i.e. the sphere of the Absolute, or of Transcendental Being, 79 ; *kōl-akōl*, the totality of all creation, 2. See *kōl*, and Note on *Yōga*, § 19.

*akriy*, adj. c. g. not acting, free from work ; hence, in a religious sense, free from the bond of works as an impediment to salvation, in a state of salvation, 32, 45.

*al*, m. wine (offered to a god), 10 (cf. *pal*) ; the wine of bliss or nectar of bliss, said to flow from the digits of the moon (see *sōm*) ; *al-thān*, the place of this nectar, the abode of bliss, i. e. union with the Supreme, 60. *Al-thān*, however, may also be explained as equivalent to the Sanskrit *alaṁsthāna*, i.e. the place regarding which only ‘*nēti nēti*’ can be said, or which can be described by no epithet, the highest place (*anuttara pada*), i. e. also, union with the Supreme.

*alōnd<sup>u</sup>*, adj. (f. *alōnz<sup>u</sup>*), pendant, hanging, 102 (f. sg. nom.).

*ālav*, m. a call, a cry ; —*dyun<sup>u</sup>*, to summon, K. Pr. 102.

*ālawun*, to wave, move up and down ; pres. part. *ālawān*, K. Pr. 57.

*ām<sup>i</sup>*, *ami*, see *ath*.

*ōm*, the mystic syllable *ōm*, the *pranava* ; sg. gen. *ōmaki cōbaka*, with the whip of the *pranava*, 101 ; *ōm-kār*, the syllable *ōm*, 34, 82.

It is believed that the syllable *ōm* contains altogether five elements, viz. *a*, *u*, *m*, and the *Bindu* and *Nāda*, on which see Note on *Yōga*, §§ 23, 24, and *anāhuth*.

*ōm<sup>u</sup>*, adj. raw, uncooked ; (of an earthen vessel) unbaked, 106 ; (of a string) not twisted, and hence without strength, 106 ; m. sg. abl. *āmi*, 106 ; m. pl. dat. *āmēu*, 106.

*ambar*, m. clothing, clothes, garments, 28, 76.

*amol<sup>u</sup>*, adj. undefiled, pure, free from all defilement (of the Supreme), 64.

*amalōn<sup>u</sup>*, adj. (f. *amalōñ<sup>u</sup>*), undefiled, 21 (f. sg. nom.).

*amar*, m. immortality ; *amara-pathi*, on the path (leading) to immortality, i.e. in the path of reflection on the Self or ego, 70.

*amrēth*, m. the water of immortality, nectar, *amṛta* ; sg. abl. *amrēta-sar*, the lake of nectar, i.e. of the nectar of bliss (*ānanda*) of union with the Supreme, 68. Regarding the nectar distilled from the microcosmic moon, see Note on *Yōga*, §§ 8, 19, 21, 22.

*on<sup>u</sup>*, adj. blind ; m. pl. ag. *anyau*, 59.

*anād*, adj. c. g. without beginning, existing from eternity, an epithet of the Supreme, 72.

*andar*, postpos. in, within ; *kūtharē-andar*, in the closet, 101 ; *andaray aśun*, one must enter into the very inmost part, 94 ; *andarīy*, from the inmost recesses, 109.

*andaryum<sup>u</sup>*, adj. (f. *andarīm<sup>u</sup>*, 104), belonging to the interior, inner, 4, 104.

*anāhath*, adj. c. g. unobstructed, whose progress is perpetual; (often) that of which the sound is everlasting, the mystic syllable *ōṁ* (15), also called the *anāhath-shēbd*, or (33) *anāhata-rav*. In Sanskrit it is called the *anāhata-dhvani* (Note on Yōga, § 23). It is described as having the semblance of inarticulateness (*avyaktānukrtiprāya*), to be uttered only by the deity dwelling within the breast of living creatures, and therefore to have no human utterer or obstructor of its sound. It is composed of a portion of all the vowels nasalized, and is called *anāhath* (Skr. *anāhata*), i.e. perpetual, because it never comes to a close but vibrates perpetually (*an-astam-ita-rūpatwāt*). Another explanation of the name is that it is 'sound caused without any percussion', i.e. self-created. It is said (33) to take its rise from the heart and to issue through the nose. In 15, it is described as identical with, or as equivalent to, the Supreme Himself.

As a Śaiva technical term *anāhata* sometimes does not designate *ōṁ*, but is applied to other things. For instance, it is used as the name of the fourth of the mystic *cakras*, or circles. See Note on Yōga, §§ 15, 17, 23, 25, 27.

*anāmaya*, adj. c. g. not bad; hence, perfect; that which is perfect and free from all qualities, pure consciousness, the Supreme, 1. *ann*, pl. m. food, victuals, 28.

*anun*, to bring; *wagi anun*, to bring under the rein, to bring into subjection, 37; *laye anun*, to bring under subjection by concentration of the mind and breath, 82.

Fut. sg. 3, *ani*, 37; past. part. m. sg. with suff. 1st pers. sg. ag. *onum*, 82.

*ant̄h*, m. an end; *ant̄i* (54) or *ānt̄ihī* (33, 37, 38, 41, 61), adv. in the end, finally, ultimately.

*antar*, m. the inner meaning, the hidden meaning, mystery (of anything), 56.

*anway*, m. logical connexion; tenor, drift, purport; the real truth (concerning anything), 59.

*apān*, m. one of the five vital airs (1, *prāna*, 2, *apāna*, 3, *samāna*, 4, *udāna*, 5, *vyāna*). Of these, two (*prāna* and *apāna*) are referred to by L. D. See Note on Yōga, § 16 note.

The *apāna* (Ksh. *apān*) is the vital air that goes downwards and out at the anus. The *prāna* is that which goes upwards and is exhaled through the mouth and nose. For perfect union with the Supreme, it is necessary to bring these two into absolute control, 26. Cf. Deussen, *Allgemeine Geschichte der Philosophie*, i. 2, p. 248, 3, p. 70. See Note on Yōga, §§ 2, 16, 21, 28, and Articles *nādī* and *prāṇ*, 2, for full particulars.

*āparun*, to put food into another's mouth, to feed from the hand. Conj. part. *āparith*, 66.

*apūt<sup>u</sup>*, adj. unclean, impure, ceremonially unclean ; m. pl. nom., with emph. *y*, *apūtiy*, 32.

*ōr*, adv. there, in that place ; *ōra-y*, even from there, K. Pr. 102.

*arg*, m. an offering of unhusked grain made in worshipping a god (Skr. *argha*, in a slightly different sense), 42.

*arsh*, m. the sky, the firmament ; sg. dat. (in sense of loc.), *arshēś*, 50.

*arśun* 1, m. the act of worshipping, worship, 58.

*arśun* 2, to worship ; inf. *arśun*, 10 ; fut. pass. part. *aśun*, worship is to be done (with dat. of obj.), 33.

*arzun*, m. the result of labour, earnings, 61.

*ös*, m. the mouth ; sg. abl. *ösā* (a form not found in modern Ksh.), 18.

*ashwawār*, m. a rider (on a horse), 14, 15.

*asun*, to laugh ; fut. (in sense of pres.) sg. 3, *asi*, 46.

*āsun*, to be, 18, 20, 36, 86, 92 ; to become, 64 ; to come into existence, 22 ; to happen, 84, 85 ; to be, to remain, to continue, 46, 55 ; *ösith*, having been, i.e. whereas thou wast formerly (so and so, now thou hast become such and such), 86.

Conj. part. *ösith*, 84–6. Fut. ind. and pres. subj. sg. 1, *äsā* (m. c. for *äsa*), 18 ; 3, *äsi* (in sense of pres.), 46 ; *äse* (m. c.) (fut.), 22 ; pl. 3, *äsan*, 92 ; impve. sg. 2, *äś*, 20, 36, 55, 64.

*asta*, adv. slowly, gradually, 80.

*āsawun<sup>u</sup>*, n. ag. one who is or continues ; *sthir* *āsawun<sup>u</sup>*, that which is permanent, 73.

*ata*, f. the shoulders ; the rope for tying a burden on the shoulders ; *ata-gand*, the knot by which this rope is tied, 108.

*ati*, adv. there, in that place, 2 ; *atē*, m. c. for *ati*, 2 (bis), 98.

*ath*, pron., that (within sight) ; adj. sg. ag. m. *ām<sup>i</sup>*, K. Pr. 150 ; abl. *ami*, 107.

*atha*, m. the hand ; *atha-wāś karun*, (of two persons) to join hand in hand, to hold each other's hand (for mutual confidence), 92 ; sg. abl. *atha trāwun*, to dismiss from the hand, to let loose, to set free, 88 ; loc. *athē*, in the hand ; (to be) in a person's possession, (to come) to hand, 98, K. Pr. 18 ; *athē hyon<sup>u</sup>*, to carry in the hand, 10.

*ātmā*, m. the Self ; esp. the Self as identical with the Supreme ; old. sg. gen. *ātmāsē* (probably m. c. for *ātmāsi*, quasi-Sanskrit \**ātmasya*), 22 (see p. 133).

*ashēn*, adv. not torn ; hence, uninterruptedly, continuously, 19.

*ashun*, to become weak, feeble, emaciated ; pres. part. *ashān*, becoming feeble, hence, weakly, 19.

*āśn*, to enter. Fut. pass. part. m. sg. *āśun*, it is to be entered, i.e. you should (or may) enter = 'come in', 94; impve. pol. sg. 3, *mata āśitan*, lit. let him not enter (as a question), i.e. he certainly does enter, 53; past f. sg. 1, *āyēś*, I (f.) entered, 68.

*āv*, *āy*, *āyē*, *āyēś*, see *yun<sup>u</sup>*.

*bā*, interj. Sir! 87 (bis), 88 (quater).

*bhū*, in *bhū-tal*, the surface of the earth, the whole earth as opposed to the sky, 22, 42; *bhūr*, id., *bhūr bhuwah swar*, the earth, the atmosphere, and heaven, i.e. the whole visible universe, 9.

*bōcha*, f. hunger, 37; abl. *bōcha-* (for *bōchi-*) *sūty marun*, to die of hunger, 83.

*bicōr<sup>u</sup>*, adj. (f. *bicōr<sup>ū</sup>*), without means, without resources, destitute, unfortunate, wretched; f. sg. ag. *bicāri*, 89.

*bōdh*, perfect intelligence, knowledge of the Self, *svātma-jñāna*; *bōdha-prakāsh*, the enlightenment or illumination of this knowledge, 35.

*bōd<sup>u</sup>*, adj. wise, a wise man, one who is intelligent; m. sg. ag. *bōd<sup>t</sup>*, 26.

*bōdun*, to afflict, cause pain to; p. p. m. sg. with suff. 1st pers. sg. ag, *bōdum*, 7.

*bōdun*, to sink, be immersed in, be drowned in; past m. sg. 2. *bōdukh*, 74.

*bāg*, m. a garden, K. Pr. 56; *swaman-bāga-bar*, the door of the garden of one's soul, or *sōman-bāga-bar*, the door of the jasmine-garden, 68, see art. *swa*; sg. dat. *bāgas*, K. Pr. 56.

*bagawān*, m. God; sg. voc. *bagawāna*, K. Pr. 102.

*bahu*, adj. much, many, 51.

*bōk*, pron. 1st pers., I, 3, 7 (ter), 13, 18, 21, 31, 48, 59, 68, 81-3, 93, 98, 102; K. Pr. 18; with interjection *dāy*, *bō-dōy*, I, good Sir!

*mē*, me, 44; to me, 68, 81, 84, 94; to me, in my possession (dat. of possession), 13; for me, as regards me (dat. commodi), 8, 18, 44; K. Pr. 57; by me (ag.) 3, 31, 44 (bis), 48, 93-4, 103-4; *mē-ti*, me also, 106; to me also, 48.

*myōn<sup>u</sup>*, my, 106; K. Pr. 150; m. sg. voc. *myānuv*, K. Pr. 57.

*bōj<sup>i</sup>*, one who has a share (*bāj*) in anything; hence, one who gets such and such as his allotted share of fate, one who gains possession (of) (the thing obtained being put in the dat., as three times in 62, or compounded with *bōj<sup>i</sup>*; as in *pāpa-pōñē-bōj<sup>i</sup>*, he who obtains (the fruit) of his sins and virtuous acts of a former life, also in 62).

*boktū*, adj. (f. *būkṣū*), full of devotional faith (*bhakti*), *Shenkara-*  
*boktū*, full of devotional faith to Śāṅkara (i.e. Siva); f. sg.  
 nom. 18.

*bal*, m. a religious offering of food to gods, animals, &c.;  
 hence, food generally given to an animal, K. Pr. 150.

*bōl*, 1, m. speech; *bōl padūn*, to recite speech; hence, to abuse,  
 blame with abusive language, 18, 21.

*bōl*, 2, see *bōlun*.

*bālukh*, a male child, a boy; pl. voc. *bālakō*, 91.

*bōlun*, to say; impve. sg. 2, *bōl*, 20.

*bōlanāwun*, to cause to converse, to address, summon, call to;  
 p. p. m. sg. with suff. 1st pers. sg. ag. *bōlanōwum*, 105.

*bam*, m. the skin; *bam tulun*, to raise the skin, to raise weals  
 (with a whip), 101.

*bān*, m. the sun, 9.

*bāna*, m. a vessel, dish, jar; pl. nom. *bāna*, 60.

*bēn*, adj., e. g. different, distinct, 13; a different form, a manner  
 of difference, 16; pl. nom. *bēn*, 16.

*bōn*, adj. and adv. low, below; *pēṭha bōna*, from top to  
 bottom, 17.

*bōna*, 2, (for 1, see *bōn*), adv. as it were; used almost as an  
 expletive, 37.

*band gathun*, to become stopped (of a mill at work), 86.

*bindu*, m. a dot or spot; esp. the dot indicating the sign  
*anuevāra*, forming the final nasal sound of the syllable *ōm*,  
 or, similarly, the dot over the semicircle of *anunāsika* (ω), of  
 which the semicircle indicates the nasal sound. *Nāda-binduy*  
 (with emph. *y*), 15. For the meaning of this compound,  
 see Note on *Yōga*, § 25.

*bāndav*, m. a relation, a person related, K. Pr. 201 (ter).

*bāñū*, f. the 'Chinār', or Oriental Plane-tree, *Platanus*  
*orientalis*, K. Pr. 102. It is a fine tree, common in Kashmir.

*bar*, m. a door; sg. dat. *bāyēs bāga-baras*, I entered the garden  
 door, 68; *bar-* (for *baras-*) *pēṭh hūñū*, a bitch at the door,  
 K. Pr. 102; pl. nom. *bar trōpārim*, I shut the doors, 101;  
 pl. dat. *tōdī dāthīmas baran*, I saw (that there were) bolts on  
 His doors, 48.

*lār*, m. a load; sg. dat. *bāras*, (the knot) of (i.e. that tied) the  
 load, 108.

*borū*, adj. full; m. pl. nom. *bāri bāri bāna*, (innumerable)  
 dishes all filled (with nectar), 60.

*bhār*, see *bhū*.

*brahm*, a Brāhmaṇ, in *brahma-hūñū*, murder of a Brāhmaṇ,  
 with emph. *y*, K. Pr. 102.

*brahmā*, name of the first person of the three gods, Brahmā,  
 Viṣṇu, and Siva, 14.

*brahmānd*, m. Brahmā's egg, the universe, the world; used to mean the *Brahma-randhra*, or Brahmā's crevice, one of the sutures in the crown of the head, the anterior fontanelle, 34, 57. It is the upper extremity of the *Suṣumnā Nādi*; see Note on Yōga, §§ 5, 7, 19, 21, 27. Sg. dat. *brahmāndas*, 34; abl. *brahmānda*, 57.

*bramun*, to wander; hence, to be confused, to be filled with an agitated desire, 106; pres. part. *bramān*, 106.

*brama-wón<sup>u</sup>*, m. a wanderer, one who roams about, 26.

*barun*, to fill; used in various idioms; *bhayē barun*, to experience fear, to fear (at heart), 72; *döh-dēn baran<sup>i</sup>*, to pass each day, spend each day, 92; *dēn-rāth baran<sup>i</sup>*, to pass day and night, 91; *kān barun*, to aim an arrow, 71.

Conj. part. *barith*, 71; impve. sg. 2, *bar*, 72; fut. pl. 2, *bariv*, 91; 3, *baran*, 92.

*bērong<sup>u</sup>*, adj. out of order, deranged, disarranged, 85.

*brānth*, f. error; hence, false hopes, hope in material things, 27.

*brōth*, postpos. governing abl., before; with emph. *y*, *marana brōthay*, even before (the time appointed for) death, 87; *brōth-köli*, in future times, 92.

*bhāryā*, f. a wife: *bhāryē-rūpi*, f. possessing the form of a wife, in the character of a wife, 54.

*barzun*, a jingle of *arzun*; *arzun barzun*, earnings, the result of labour, the savings gained from one's life-work, 61.

*basta*, f. a sheepskin, goatskin, or the like; *daman-basta*, f. a smith's bellows; sg. dat. *-basti*, 100 = K. Pr. 46.

*baṭa*, m. a Brāhmaṇ, a Kāshmīrī Brāhmaṇ; hence, a true Brāhmaṇ, a Brāhmaṇ who seeks salvation, 1, 17; sg. voc. *baṭā*, 1, 17.

*bath*, m. a warrior, a soldier; a servant, a messenger, 74; *yēma-bath*, (pl. nom.), the messengers of Yama, the god of the nether world, who drag the souls of dying men to hell to be judged by Yama, 74.

*bath*, 1, m. a demon; *māra-bath* (pl. nom.), murderous demons, 71.

*būt̄*, 2, m. a technical name in Śaiva philosophy for the group of the five *tattvas*, or factors, of which the apparent universe consists, called in Sanskrit the *bhūtas* or *malābhūtas*. They are the five factors, or principles, which constitute the materiality of the sensible universe. They are (1) the principle of solidity, technically called *prthivi*, or earth; (2) the principle of liquidity, technically *ap*, or water; (3) the principle of formativity, technically *agni*, or fire; (4) the principle of aeriality, technically *vāyu*, or the atmosphere; and (5) the principle of vacuity, technically *ākāśa*, or the sky. See J. C. Chatterji, *Kashmir Shaivism*, p. 48. Pl. nom. *būt̄*, 77. (cf. 95).

*bhū-tal*, see *bhū*.

*bātun*, (of the sun), to shine forth ; fut. sg. 3, *bāti*, 16.

*bhav*, m. existence, esp. existence in this world of illusion, in contradistinction to union with the Supreme. *bhava-ruz*, the disease of existence, existence compared to a disease, 8 ; *bhava-sōdāri-darē*, in the current of the ocean of existence, 74 ; *bhava-sar*, the ocean of existence, 23.

*bāv*, m. devotional love (to a deity) ; sg. gen. (m. pl. nom.) *bāwāki*, 40.

*bhuwah*, the air, atmosphere ; *bhūr bhuwah swar*, the earth, the atmosphere, and heaven, i.e. the whole visible universe, 9.

*bāwun*, to show, explain ; pol. impve. sg. 2, with suff. 1st pers. sg. dat., *bāvtam*, please explain to me, 56.

*bōwur<sup>u</sup>*, m. (in modern Ksh. *wōwur<sup>u</sup>*), a weaver ; *bōwārī-wān*, a weaver's workshop ; sg. abl. -*wāna*, 102.

*bayē* (27, K. Pr. 201) or *bhayē* (72), m. fear ; esp. (K. Pr. 201) the fear of God ; *yēma-bayē*, the fear of Yama (the god of death), the fear of death and what follows, 27 ; *bhayē barun*, to experience fear, to feel fear, 72 ; sg. dat. *bayēs hyuh<sup>u</sup>*, (there is no bliss) like the fear of God, K. Pr. 201.

*bōy<sup>u</sup>*, m. a brother ; sg. dat. *bōyis hyuh<sup>u</sup>*, (there is no relation) like a brother, K. Pr. 201.

*byākh*, pron. another ; sg. dat. *biyis kyut<sup>u</sup>*, for another (i.e. not for oneself), 61.

*biyis*, see *byākh*.

*bazun*, 1, to cook (vegetables or the like) in hot oil, to fry (vegetables) ; conj. part. *bazith*, 90 (bis) (with pun on the meaning of *bazun*, 2).

*bazun*, 2, to reverence, serve ; hence, *dwār bazun*, to serve a door, to wait at a door, 51 ; *gēh bazun*, to serve a house, to be occupied with household affairs, 32 ; *prān bazun*, to serve one's life, to be devoted to one's own life, to be attached to one's bodily welfare rather than to spiritual things, 90 (bis) (with pun on *prān bazun*, to fry an onion, cf. *bazun*, 1). Inf., dat. of purpose, *bazani*, 51 ; conj. part. *bazith*, 32, 90 (bis).

*bōzun*, to hear ; to listen to, 106 ; to hear (from), to learn (from), 27 ; to attend to, heed, 20.

Conj. part. *buzith*, 27 ; impve. sg. 2, *bōz*, 20 ; fut. sg. 3, *bōzi*, 106.

*buzun*, to parch or roast (grain, &c.) ; met. to parch (the heart), to purify it, to destroy all evil thoughts from the heart ; p. p. sg. f. with suff. 1st pers. sg. ag. *buz<sup>u</sup>m*, 25.

*cōbukh*, m. a whip ; sg. abl. *cōbaka*, 101.

*cēdun* or *cērun*, to mount (e.g. a horse) ; *pēt<sup>h</sup> cēdun*, to mount

and ride on the back (of a horse, &c.), *pēth* being an adv., not a postposition, 14, 15; fut. sg. 3, with suff. 3rd pers. dat. sg., *cēdēs* (*cērēs*), he will mount on it, 14, 15.

*chukh*, is (m. sg.), 7, 20, 27; *chukh*, thou art (m.), 42 (bis), 55, 107 (aux.), K. Pr. 46; *chum*, is (m.) to or for me, 61, 106; *chēs*, I (f.) am, 93, 106 (aux.); *chuwa*, is (m.) for you, 89; *chēy*, is (f.) for thee, 99 (bis), 100, K. Pr. 46 (quater); it (f.) is verily, 52, 57, 63, K. Pr. 102 (quater); *chiy*, they (m.) are verily, 32 (ter); *chuy*, it (m.) is to thee, 30, 56, K. Pr. 56; is (m.) verily, 1, 12, 17, 24, 29, 46, 51-4, 62 (bis), 80, K. Pr. 150.

*chōkh*, m. a wound; *nārātī-chōkh*, the wound caused by a barbed fish-spear, 23 (comm.).

*chān*, m. (?) a carpenter, 85, q.v.

*chōn<sup>u</sup>*, adj. empty, 63; empty, vain, unsubstantial, having no substance, 41; m. sg. dat. *chēnis*, 41; f. sg. nom. *chēnū*, 63.

*chōr*, in *chōra-dārē*, 74, a waterfall (in modern Kāshmīrī *chāl*); *chōra-dār*, the stream of a waterfall, a torrent; hence, *chōra-dārē karun*, to make (a person) in a torrent, to make him stream (with blood), the name of a certain punishment, in which a person is dragged along the ground till his body streams with blood.

*chōrun*, to release, let go; let loose, set free; p. p. m. sg. *chyūr<sup>u</sup>*, 23.

*chāthār*, m. an umbrella (one of the insignia of royalty), 73.

*chāwun*, to fling at or to; to dash down (on), 103; p. p. f. sg. with suff. 3rd pers. sg. ag. and 1st pers. sg. nom. *chōvūnas*, 103.

*chyūr<sup>u</sup>*, see *chōrun*.

*cākh*, m. a tear or rent (in cloth or the like); *cākh.dyun<sup>u</sup>*, to tear or rend, 104 (dat. of obj.).

*canda*, m. a pocket, esp. a pocket for carrying money, a purse; sg. dat. *candas*, 98 (= K. Pr. 18), K. Pr. 201.

*cang*, m. a claw, talon, 84.

*cērun*, see *cēdun*.

*cyon<sup>u</sup>*, to drink; conj. part. *cēth*, K. Pr. 102; pres. part. *cēwān*, 60; fut. pl. 3, *cēn*, 47; p. p. m. sg. *cyauv*, 104.

*cyākē*, *cyōñ<sup>u</sup>*, see *tāk*.

*dōb<sup>u</sup>*, m. a washerman; sg. ag. *dōb<sup>i</sup>*, 103; *dōb<sup>i</sup>-kūñ<sup>u</sup>*, a washerman's stone (on which he beats the clothes he washes), 103.

*dubāra*, adv. a second time, again, 89.

*dachyun<sup>u</sup>*, adj. right, not left; f. sg. abl. *dackiñi leri*, on the right side (corpses are placed on the funeral pyre lying on the right side) K. Pr. 57.

*dād*, m. a bullock ; sg. dat. *dādas*, 66.

*dōd*, m. milk, 38; *dōda-shur<sup>u</sup>*, a milk-child, a suckling, 70.

*dōdī*, adv. continually, always, 79. In modern Kāshmīrī *dōdī*.

*dag*, f. a blow, 84; pain of a blow, hence, pain generally ; the pangs of love, 105; sg. dat. or pl. nom. with emph. *y*, *dagay*, ? for *dagiy*, 84.

*dāh*, m. smoke, 97.

*dah*, card. ten; pl. dat. *dahan*, 95; *doh<sup>u</sup>*, m. a group of ten, sg. abl. *dahi* m. c. *dahē*, 105. There are ten organs (five of sense, and five of action), see *yund<sup>u</sup>*; and ten vital airs, of which five are principal, and five are secondary, see *prān*, 2.

*dēh* or (58) *dih*, m. a body, the human body (of flesh and blood, as opposed to the spirit), 28, 58, 101; *kōdēh*, a vile body, 7; sg. dat. *dihas*, 58; gen. (f. sg. dat.) *dēhacē*, 101.

*dōh*, m. a day, daytime, 44, 98; K. Pr. 18; pl. the days (as in 'the days of yore'), 91; *dōh lūstum*, the day came to an end for me, the day expired and night fell, 44, 98; K. Pr. 18; *dōh-dēn baran*, they will pass the daytime of each day, 92; pl. nom. *dōh*, 91.

*dikh*, see *dyun<sup>u</sup>*.

*dal*, m. a group, a collection, in *nādi-dal*, the collection (i. e. totality) of the tubes in the body that convey the vital airs, 80. See *nōdi*.

*dil*, the heart, K. Pr. 56, 57; *dil dyun<sup>u</sup>*, to give heart, encourage, K. Pr. 46 (the corresponding L. V. 100 has *dam*, breath); sg. gen. *diluk<sup>u</sup>*, K. Pr. 57, (m. sg. dat.) *dilakis*, K. Pr. 56.

*dol<sup>u</sup>*, m. the front skirt of a garment; pl. nom. *dālī tröv'mas*, I spread out my skirts before him, i.e. I knelt before him and meditated on him, 49.

*dam*, 1, m. vital air, breath of life, breath; suppression of the breath as a religious exercise; the time occupied in taking a breath, a very short time, a moment; *dam karun*, to practise suppression of the breath, 4; *dam dyun<sup>u</sup>*, to give breath (to a bellows; the corresponding K. Pr. 46 has *dil*, heart), 100; to suppress breath, and also to give forth breath, to shout, threaten, 101 (a double meaning); *damāh*, a single breath, hence, as adv. for a moment, for a short time; gradually, 4 (both meanings are applicable); *dāmiy* . . . *dāmiy*, at (or for) one moment . . . at (or for) another moment, 96, 97; K. Pr. 47.

*dam*, 2, m. self-restraint, in the phrase *shēm ta dam*, quietude and self-restraint, 29; sg. abl. *shēma dama*, 63.

*dīma*, see *dyun<sup>u</sup>*.

*damān*, m. a pair of bellows; sg. dat. *damanas*, K. Pr. 46; *damān-basta*, f. the leatheren bag that forms the body of

a bellows, sg. dat. -*basti* 100 = K. Pr. 46; *daman-hāl*, f. the pipe of a bellows, hence (4) used metaphorically for the windpipe; sg. dat. -*hālē* (for *hāli*), 4; *daman-khār*, a blacksmith (who uses bellows), 100 = K. Pr. 46.

*dumaṭh*, m. a vaulted building, a dome; a boundary-pillar (usually made of brick and whitewashed), 66; sg. dat. *dumaṭas*, 66.

*dān*, 1, m. a gift, a present; esp. a gift given in charity or for pious purposes, 62.

*dān*, 2, f. a stream (of water or the like); sg. ag. *dōñi* (m. c. for *dōñu*), 39, 40.

*dāna*, m. corn, grain, 77.

*dēn*, m. a day, K. Pr. 102; the day-time, as opposed to night, 22, 42; sg. dat. *dēnas*, K. Pr. 102; *dōh-dēn*, see *dōh*; *dēn-kār*, the day's work, all one's duties, 108; *dēn-rāth*, day and night, 91; as adv. by day and by night, continually, perpetually, without cessation, 55; *dēn-rāth barāṇi*, to pass day and night, to pass all one's time, 91; *dēn kyōh rāth*, day and night, 3; met. joy and sorrow, 5; as adv. day and night, perpetually, 65; *lūstum dēn kyōh rāth*, day and night set for me, vanished for me, passed for me, 3; *dēn kyāwu rāth*, i. q. *dēn kyōh rāth*; as adv. perpetually, 19.

*dhēn*, f. a milch cow; sg. abl. *dhēni*, 38.

*dūn<sup>u</sup>*, m. a man who cards cotton, a cotton-carder; sg. ag. *dūn<sup>i</sup>*, 102.

*dingun*, to be wrapped in sleep; fut. sg. 3, *dingi*, 78 (used as present).

*dōñu*, adj. fortunate, happy, rich, opulent; m. pl. nom., with emph. *y*, *dāñiy*, 27.

*dōñi*, see *dān*, 2.

*diph*, m. a lamp, 4; esp. the small lamp used in worship, 45.

*dapun*, to say; fut. sg. 3, with suff. 2nd pers. sg. dat. *dapiy*, he will (may) say to thee, 20; impv. pres. pl. 3, with suff. 1st pers. sg. dat. *dāpiṇem*, let them say to me, 21 (modern Ksh. would be *dāpiṇam*); p. p. m. sg. with suff. 3rd pers. sg. ag. and 1st pers. sg. dat. *dop<sup>u</sup>nam*, he said to me, 94; pl. *dāp<sup>i</sup>*, (Lal) said (verses, m.), 76.

*dār*, f. a stream, a current; *sōdāri-dār*, the current (or tide) of the ocean, 74; sg. dat. *dārē* (for *dāri*), 74; *chāra-dār*, see *chōr*.

*dōri*, adj. holding, supporting; *nāsika-pawana-dōr<sup>i</sup>*, holding (i. e. borne upon) the vital airs that issue through the nose (sc. from the heart) (of the syllable *ōṁ*), 33; see *anākath*.

*dōr<sup>u</sup>*, f. a side-door, a small door, a window; pl. nom. *dārē*, 101.

*dār<sup>u</sup>*, adj. far, distant, 27; adv. afar, 30; *dārē*, adv. afar, at

a distance, 36; *dūr<sup>u</sup>* *karun*, to make distant, to put far off, to put away, K. Pr. 56 (f. *dūr<sup>ii</sup>*).

*dr̥g<sup>u</sup>*, adj. dear, high-priced; hence, rare, hard to obtain, 30. *durlab*, adj. hard to obtain, rare, 29.

*drām*, see *nērun*.

*dramun*, m. a kind of grass, the *dūb*-grass of India, *cynodon dactylon*; hence, metaphorically, the luxuriant weeds of worldly pursuits, 36.

*dārun*, to be firm, steadfast; fut. sg. 3, *darē* (for *dari*), 34 (in sense of pres. subj.).

*dārun*, to put, to place; to lay, or offer, (an animal in sacrifice), 63; *nām dārun*, to bear a name, to be called (so and so), 8; *thar dārūn<sup>u</sup>*, to offer the back, to place the back at one's disposal (of a riding animal), 88.

Fut. sg. 3, with suff. 2nd pers. sg. dat. *dāriy*, 88; p. p. m. pl. with suff. 3rd pers. sg. ag. *dōrin*, 8; f. sg. *dōr<sup>u</sup>*, 68.

*darshōn*, m. seeing, esp. seeing, visiting, (a holy place or a god); abl. *darshēna-myūl<sup>u</sup>*, union (brought about) by visiting; *swa-darshēna-myūl<sup>u</sup>*, union with the Self (i.e. God) brought about by visiting a holy place, 36, but see art. *swa*.

*druw<sup>u</sup>*, adj. firm, steady, immovable, 71.

*drāyēs*, see *nērun*.

*dās*, m. a servant, 43.

*dashē*, card. ten, in *dashē-nādi-wāv*, the air (which passes along) the ten (chief) *nādis*, 69; see *nādi*. This word is borrowed from the Sanskrit *daśa-*. The regular Kashmiri word is *dah*.

*dēsh*, m. a country, a tract of country, 52, 53.

*dish*, f. a point of the compass, quarter, direction; sg. abl. *kamī dishi*, from what direction? whence?, 41.

*dēshun* or *dēhun*, to see; fut. sg. 2, *dēshēkh*, 36: p. p. m. sg. with emph. *y*, *dyūthuy*, 5; with suff. 1st pers. sg. *lag.* *dyūthum*, 81, 93, 96 (bis), 97 = K. Pr. 47; with suff. 2nd pers. nom. *dyūthukh*, 44; with suff. 3rd pers. pl. ag. *dyūthukh*, 59; f. sg. with suff. 1st pers. sg. ag. *dīth<sup>u</sup>m*, 96 (bis) = K. Pr. 47, 97 (ter) = K. Pr. 47; m. pl. with suff. 1st pers. sg. ag. and 3rd pers. sg. dat. *dīth<sup>u</sup>mas*, I saw (bolts) on His (doors), 48.

*dōshēwag*, card. the two, both, 56.

*dīt<sup>u</sup>*, *dītō*, *dīth*, see *dyun<sup>u</sup>*.

*dīth<sup>u</sup>m*, *dīth<sup>u</sup>mas*, see *dēshun*.

*dītih<sup>u</sup>th*, *dīt<sup>u</sup>tham*, see *dyun<sup>u</sup>*.

*dēv*, m. a god, 14, 15, 33 (bis); the image of a god, an idol, 17; ag. dat. *dēwas* (in sense of gen. = Prakrit *dēvatas*), 33.

*dēwa*, adv. perhaps, K. Pr. 56.

*dwādaśākāth*, m. N. of a certain ventricle in the brain (? the fourth, see *Sivālra-vimartini*, iii. 16; trans. p. 48).

The commentary to L. V. 33 describes it as the centre of the brain, or, alternatively, as the tip of the nose ; *dwāda-shānta-mandal*, m. the locality of the *dwādashānth*, i.e. the *Brahma-randhra* (see Note on *Yoga*, 5, 27), 33.

*dwār*, m. a door, a gate, 29 ; *dwār bazun*, to resort to a door to approach, or wait at, a door, 51.

*divor<sup>u</sup>*, m. a lofty, stone-built, shrine for receiving the image of a god, a masonry temple, 17.

*day*, m. God, the Supreme Being, 106 ; sg. dat. *dayēs*, K. Pr. 201 ; gen. *dayē-sond<sup>u</sup>*, 105.

*dāy*, m. advice, counsel ; esp. instruction as to God, right teaching as to the nature of the Supreme, 41.

*dyē, dyi*, see *dyun<sup>u</sup>*.

*döy*, interj. in *bö-döy*, I, good Sir ! 67.

*dyūkhukh*, old form for *dyūthukh*, see *deshun*.

*dyot<sup>u</sup>*, adj. loose, slack ; (of a parcel) untied, 108.

*dyān*, m. contemplation, profound religious meditation, 59.

*dyne<sup>u</sup>*, to give, 12, 44, 54, 63, 71, 98 ; K. Pr. 18, 102 (ter) ; *cākh dyun<sup>u</sup>*, to cut to pieces, 104 ; *dil dyun<sup>u</sup>*, to give heart (to), to encourage, K. Pr. 46 ; *dam dyun<sup>u</sup>* (see *dam* 1), 100, 101 ; *god<sup>u</sup> dyun<sup>u</sup>*, to asperge (an idol, as an act of worship), 39, 40 ; *gandāk diti*, put knots (on a net), 6 ; *phālav dyun<sup>u</sup>*, to close the door and shutters of a shop, to shunt up shop, K. Pr. 102 ; *pāni din<sup>i</sup>*, to thrust in pegs, 66 ; *tār dyun<sup>u</sup>*, to cross (a person) over, to ferry across, 106.

Conj. part. *ditk*, K. Pr. 102 ; *dith karith* (modern *dith kith*), 12.

Fut. sg. 1, *dima*, 98, K. Pr. 18 ; 3, *digi*, 106 ; *dyē* (at end of line), 54.

Impve. sg. 2, with suff. 3rd pers. sg. dat. *dikā*, give to them, 71 ; pol. sg. 2, *dītē*, 100, K. Pr. 46 ; fut. with suff. 3rd pers. sg. dat. *dizē*, thou shouldst give to him or to it, 89, 40, 63.

Past part. m. sg. with suff. 1st pers. sg. ag. *dyntum*, I gave, 44 ; and also with suff. 3rd pers. sg. dat. *dyut<sup>u</sup>mas*, I gave to him or to it, 101, 104 ; with snff. 2nd pers. sg. ag. and 1st pers. sg. dat. (a *dativus commodi*), *dyut<sup>u</sup>them*, thou gavest for me (i.e. in my presence), K. Pr. 102 (bis) ; pl. *dit<sup>i</sup>*, 6 ; with suff. 2nd pers. sg. ag. *diti*, thou gavest (them), 66 ; and also with suff. 1st pers. sg. dat. (a *dativus commodi*), *dit<sup>i</sup>them*, thou gavest (them) for me (i.e. in my presence), K. Pr. 102.

*dyūkhukh*, *dyūthum*, *dyūthung*, see *deshun*.

*dyntum*, *dyut<sup>u</sup>mas*, *dyut<sup>u</sup>them*, see *dyne<sup>u</sup>*.

*dyēy*, m. the object of *dyān*, q.v., the object of religious meditation, that which is meditated upon, 59.

*dizes*, see *dyun<sup>u</sup>*.

*dazawun<sup>u</sup>*, n. ag. that which burns, burning, blazing; f. *dazawüñ<sup>u</sup>y*, 97 (with emph. *y*).

*god<sup>u</sup>*, m. aspersion, ceremonial sprinkling (of an idol or the like) with water. *god<sup>u</sup> dyun<sup>u</sup>*, to asperge, 39, 40.

*göfil*, see *göphil*.

*gagan*, m. the sky, firmament (in contrast to the earth), 22, 42.

Used as an equivalent to the Śaiva technical term *akāśa* or the wide expanse of empty space; hence, ethereality or the principle of vacuity (in 1 used as synonymous with *shūñ*), one of the five physical factors, or *bhūtas*, viz. the principles of the experience of (1) solidity, (2) liquidity, (3) formativity, (4) aeriarity, (5) ethereality or vacuity (see *Kashmir Saivism*, 48, 131, 133, 140, 141, 145). It is also conceived as sound as such, i.e. sound conceived, not as a sensation within the brain, but as an objective entity. It is supposed to fill the inside of the body, its centre being the heart (cf. Note on *Yōga*, § 23). But by the word 'heart' is not meant the physiological organ, but the centre of the body, imagined as a hollow, and filled with this *akāśa* (translation of *Sivasūtra-vimarsīni*, p. 29). *Gagan* is used in this sense of the principle of vacuity in 1 and 26.

Sg. dat. *gaganas-kun*, (the earth spreads out) to the sky, 22; *gaganas*, in the vacuity, 1; old sg. loc. *gagāni*, 26.

*gēh*, m. a house, house and home, a house and all that it connotes, 55. *gēh bazun*, to serve a house, to be occupied in household affairs, to be a householder as distinct from an ascetic, 32, cf. *gih*.

*gih*, m. i. q. *gēh*, a house, household affairs, life as a householder as opposed to an ascetic life, 64.

*gūj<sup>u</sup>*, f. the opening of a native cooking-range through which the fuel is fed; hence, a cooking-hearth (as a part for the whole), 97.

*gal*, f. the throat, neck; sg. voc. *shyāma-galā*, O thou with the blue throat, i.e. Siva, whose throat was dyed blue by drinking the deadly *kāla-kūṭa* poison, 13.

*gāl*, f. abuse, foul language, contumelious language; *gāl gandūñ<sup>u</sup>*, to bind abuse (to a person), to abuse, 21.

*gol<sup>u</sup>*, 1, m. the inner corner of the mouth; *gol<sup>u</sup> hyon<sup>u</sup>*, to take the mouth, hence, to conceal one's mouth; the mouth, or orifice, of the upper receptacle, through which grain is gradually delivered to the stones of a mill to be ground. When the stones cease to revolve, this orifice becomes blocked up; so *graten kyot<sup>u</sup> goluy* (emph. *y*), (when the mill stopped revolving, then) the mill concealed its orifice;

i.e. the orifice was hidden by the accumulating grain that should have issued from it, and became blocked up (86).

*gol<sup>u</sup>*, 2, see *galun*.

*gul*, m. a rose-flower, a flower generally, 96 = K. Pr. 47.

*gōlāla*, m. the red poppy; pl. nom. *gōlāla*, K. Pr. 102.

*galun*, to melt away, disappear, be destroyed; in 64 (*kalan* & *gol<sup>u</sup>*), *gol<sup>u</sup>*, in the past, is used impersonally, and *kalan* is in the dative plural, the whole being an instance of the *bhāvē prayōga*, with regard to, or as to, thy longings disappearance was done for thee, i.e. thy longings disappeared.

Fut. sg. 3, *gali*, 11, 28; past m. sg. 3, *gol<sup>u</sup>*, 1, 9, 11, 64.

*gaman*, m. the act of going; *wūrdhwa-gaman*, the act of going upwards, ascending into the sky, 38.

*gand<sup>u</sup>*, m. a knot; *gandāk dyun<sup>u</sup>* (with suff. of indef. art.), to make a knot, to add a knot to something already knotted; in *gandāk shēth shēti dit<sup>i</sup>* (6), *gandāk* is pl. although with the indef. art., he added knots (one by one) by hundreds; *aṭa-gand*, a shoulder-knot, a knot by which the rope supporting a burden on the shoulders is tightened, 108.

*gond<sup>u</sup>*, m. a rhinoceros; pl. nom. *gand<sup>i</sup>*, 47.

*gandun*, to knot, tie up; to bind, fasten, tie up, 24, 101; to tie on, or put on, clothes, to dress oneself, 27 (bis); *gāl gandūn<sup>u</sup>*, to bind abuse (on a person), to abuse, 21; inf. sg. abl. *gandana-nishē*, from (i.e. by) dressing oneself, 27; conj. part. *gandith*, 27; fut. sg. 3, (in meaning of pres. subj.), *gandē*, 24; impve. pl. 3, with suff. 1st pers. sg. dat. *gandīnēm* (modern Kāshmiri would be *gāndīnam*), 21; p. p. m. sg. with suff. 1st pers. sg. ag. *gondum*, 101.

*gang*, f. the Ganges; sg. dat. *gangi-hyuk<sup>u</sup>*, like the Ganges, K. Pr. 201.

*ganun*, to become established, firmly fixed; II. past, f. sg. 3, *ganeyē*, 48.

*ganz<sup>u</sup>-run*, to count; hence, to think about, meditate upon, 55; conj. part. *ganz<sup>u</sup>-rit<sup>h</sup>*, 55.

*göphil*, adj. negligent, heedless, unmindful; sg. voc. *göphilō*, 99; *göfilō*, K. Pr. 46.

*gara*, m. a house, 3, K. Pr. 57; a home, 106; *gara gādum*, to go home, 106; *sōma-garē*, the home of the moon, 34, see *sōm*; sg. abl. *garē*, in the house, 34; *panani garē*, (I saw a learned man) in my own house, 3; (expelled) from my own house, K. Pr. 57. Note the old loc. pl. *garu*, in *kāba-garu*, 53, (enters) people's houses.

*garē*, see *gara* and *garu*.

*gōr*, m. a spiritual teacher, a guru; sg. voc. *gō gōrā*, 56; ag.

*gōran*, 94; *gōra-katt*, the word, or teaching, of a guru, 45, 62;

*gōra-sond<sup>u</sup>* *wazn*, id, 108. Cf. *jurn*.

*gōr*, m. molasses, 66. It is given to a cow to increase her milk.

*gurū*, m. a horse, 14.

*guru*, m. a spiritual teacher or preceptor, i.q. *gōr*, q.v.; *sura-guru*, usually means 'the preceptor of the gods', i.e. Brhaspati. He is a deity who is the chief offerer of prayers and sacrifices, and who is also the *purōhita* of the gods, with whom he intercedes for men. He is the god of wisdom and eloquence. In 5 and 65, *sura-guru-nāth* would therefore be expected to mean 'the lord of Brhaspati'. It is, however, not so interpreted, but *sura-guru* is said to be equivalent to the Sanskrit *dēva-dēva*, the chief of the gods, and *sura-guru-nāth* is said to mean 'Lord of the chieftest of the gods', i.e. Śiva. Cf. *Mahābhārata*, i. 1628.

*gārī*, f. a *ghāri* or space of time of about 24 minutes, hence, indefinitely, any short space of time; abl. sg. *gari gari*, at every *ghāri*, frequently, again and again, K. Pr. 150.

*garb*, m. the womb; hence, a foetus; with suff. of indef. art. *garbā*, a foetus, (even whilst thou wast) yet in thy mother's womb, 87.

*garun*, to frame, to build; fut. sg. 3 (with meaning of present), *garē*, 34. Cf. *gaṭun*.

*gārun*, to search eagerly for, 30, 43, 109 (bis); to remember affectionately, long for, and hence, to cherish affectionately, 7; pres. part. *gārān*, 109 (bis); impv. sg. 2, with suff. of 3rd pers. sg. acc. *gārun*, search thou for it, 30; past part. m. sg. with suff. 1st pers. sg. ag. *gōrum*, I cherished, 7; with suff. 3rd pers. sg. ag. *gōrun*, he sought for, 43. Cf. *gwārun*.

*grāsun*, to swallow down, to devour in one mouthful; past part. m. sg. *grōsū*, 22.

*graṭa*, m. a corn-mill, 86; sg. dat. *graṭas*, 52; ag. *graṭan*, 86; *graṭa-wōlū*, m. a miller, 86.

*gōeil*, f. the condition of being littered with dirty straw, grass, weeds, &c., K. Pr. 56.

*gaṭa*, f. darkness, sg. dat. *gaṭi*, in the darkness, 4.

*gotū*, in *wata-gotū*, m. one who goes along a road, a way-farer, 57.

*gath*, 1, f. going, gait, progress, movement, course; way, conduct, works; *hamsa-gath*, the way, or course, of the *hamsa* mantra, 65. Like the syllable *ōṁ*, the course of this mantra is said to be unobstructed (*anākata* or *avākata*). It is one of the mystic sounds heard by the Yōgr (Note on Yōga, § 23). See *hamsa* and *anākata*. *parama-gath*, the way of the Supreme, final beatitude, 103. sg. dat. *gētū*; *gētū namaskar*, reverence to Thy (mighty) works! K. Pr. 102.

*gath*, 2, in *varṣa-gath*, adj. going everywhere, omnipresent, universally immanent (of the Deity), 64.

*gat̄aṛ*, m. family, race, lineage, 15.

*gaṭakā*, f. darkness, spiritual darkness; with suff. of indef. art. *gaṭakāḥ*, 104.

*gaṭul*<sup>n</sup>, adj. wise, skilful, learned; with suff. of indef. art. *gaṭulwāḥ*, a learned man, a scholar, 83.

*gaṭun*, to put together, make, manufacture, compound (e. g. an elixir); cf. *garun*, of which it is an older form.

Conj. part. *gaṭih*; *zānun gaṭih*, to know how to compound, 80.

*gat̄*, see *gath*, 1.

*gashun*, 1, to be wanted, to be required, to be necessary.

This verb uses the future in the sense of the present, 29, 45; *gashun gaṭhē*, going (*gashun*, 2) is necessary, one must go, one has to go, 19; so *pakun gaṭhē*, one has to progress, 19.

Fut. sg. 3; *gashi*, 29; *gaṭhē*, 19, 45.

*gashun*, 2, to go, 19 (see *gashun*, 1), 36 (to = dat.), 41, 61, 98 (= K. Pr. 18), K. Pr. 20; (*gara gashun*, to go home, 106); to go away, depart, 95, K. Pr. 102; to go away, to disappear, be annihilated, 9; to become, 16, 59, 66, 86, 94, 108; *gaṭhiy hōśūl*, there will become a product for thee, it will be turned into (dat.) for thee, 100 (= K. Pr. 46); *kyāh gōm*, what became to me? what happened to me? 84, 85; *gayēm*, it (fem.) happened to me, 102; *gauv mē kyāh*, what happened to me? i. e. what benefit was it to me? 81.

With the conjunctive participle of another verb, *gashun* forms intensive compounds, as in *khaśiṭi* (for *khasith*) *gashun*, to ascend, 27; *miliṭh gashun*, to become united (in), absorbed in (dat.), 11, 29, 30, 69; *mashith gashun*, to become forgetful, to become ignorant, to become full of ignorance, 59; *gāḍiṭh gashun*, (?) to become cut, 84.

Fut. pass. part. m. sg. *gashun*, 19; pres. part. used in sense of 3rd pl. pres. *gashān*, 36.

Fut. ag. 1, *gasha*, 41, 61; 3, *gashi*, 29; with suff. 2nd pers. ag. dat. *gaṭhiy*, 100 = K. Pr. 46.

Past. Cond. sg. 1, *gaṭhahō*, 106.

Past. m. sg. 3, *gauv*, 11, 80, 59, 69, 81, 86, 94; with suff. 1st pers. sg. dat. *gōm*, 84, 85, 108 (ter); pl. 3, *gay*, 9, 16, 27, 59, K. Pr. 102; *gaiy*, 95; *gayi*, 66; f. sg. 1, *gayē*, 98 = K. Pr. 18; 3, *gayē*, K. Pr. 20; with suff. 1st pers. sg. dat. *gayēm*, 102.

*gāv*, f. a cow, 95.

*gwāk*, m. illumination, becoming illumined, 22. In modern Kashmiri this word is usually *gæt*. For the insertion of *w*, cf. *garun* and *gwārūn*.

*gwārūn*, to search eagerly for, 1. q. *garun*, q. v.; pres. part. *gwārān*, 43; inf. dat. (= inf. of purpose), *gwārān*, 36.

*gyān*, m. i. q. *jñān*, q. v., knowledge, esp. knowledge of the divine, ultimate wisdom; sg. dat. *gyānas*, 60.

*ha*, interj.; *ha māli*, O father (i.e. Sir!), 107. This may also be read as one word, *hamāli*; see *hamāl*.

*hā*, interj.; *hā manashē*, O man! 107.

*hē*, interj.; *hē nārān*, O Nārāyaṇa (the god)! 109 (ter).

*huda-huda*, a word of unknown meaning. In modern Kāshmīrī *hud* means a ‘tunnel’ or ‘mine’. sg. gen. (f. sg. dat. or pl. nom.) with emph. *y*, *huda-hudañey*, 84.

*hōdun* to become dry, withered; 1 p. p. f. sg. with suff. 1st pers. sg. gen. *hōzūm*, 25.

*hidis*, see *hyudu*.

*hāk*, m. cold breath, as it issues from the mouth,—said to take its rise from the *Brahma-randhra*, 56, 57.

*hāh*, m. warm breath, as it issues from the mouth—said to take its rise from the navel, 56, 57.

*hih*, *hihēn*, see *hyuhū*.

*hāka*, adv. speedily, quickly, with energy, 99, K. Pr. 46.

*hākh*, m. a vegetable; *hāka-wörū*, f. a vegetable-garden, 63.

*hēkun*, to carry out successfully some difficult task, 108; with the conj. part. of another verb, to be able, to can, *phirith hēkun*, to be able to reverse, 107.

Fut. sg. 1, *hēka*, 108 (bis); 3, with suff. of pron. of 2nd pers. sg. dat. *hēkiy*, he will be able (to reverse) for thee, 107.

*hāl*, m. striving, straining, making great efforts;—*kāruṇ*, to strive, strain oneself, 48.

*hāl*, f. in *daman-hāl*, the main pipe of a blacksmith’s bellows; sg. dat. -*hālē* (for -*hāli*), 4.

*holū*, crooked, awry, 108 (metaphorically, of labour).

*hlađ*, m. rejoicing, joy, happiness, 73.

*hamāl*, m. a burden-bearer, a porter; voc. *hamāli*, 107, also capable of being read as *ha māli*, O father!

*himun*, to become snow, to be turned into snow; fut. sg. 3, *himi*, 16 (in sense of pres.).

*hams*, 1, m. in *rāra-hams*, a swan, q. v., 86.

*hame*, 2, a reverse representation in Kāshmīrī of *sō’ham*, or *aham sah*, ‘that is I’, or ‘I am that’, i. e. ‘the Supreme is one with me’, or ‘I am one with the Supreme’. It is used as the title of a *mantra*, or mystic formula, and is an *anāhath shōbd* (see *anāhath*), or unobstructed sound; *hamea-gatā*, the unobstructed course of this sound uttered by the deity dwelling within the body, as explained under *anāhath*, 65. The mantra ‘*sō’ham*’ leads to union with Śiva, and *hame* leads to union with manifested universes. See *Sivarāstra-vimarsīni*,

ii. 1 (trans. p. 25). For further particulars, see notes to verses 40 and 65.

*han*, f. a small piece, a fragment; sg. dat. *hani hani*, in small pieces, in fragments, 103.

*hond<sup>u</sup>* (f. *hünz<sup>ü</sup>*), suffix of the genitive (a) of all plural nouns, and (b) of all feminine singular nouns.

(a) *pändawan-hünz<sup>ü</sup> möj<sup>ü</sup>*, the mother of the Pāṇḍavas, 97, K. Pr. 47.

(b) *wumri-hünz<sup>ü</sup> hösil*, the results of life, K. Pr. 56.

The word *lūkh*, a person other than oneself, is masculine, but it takes *hond<sup>u</sup>* in the genitive singular (being treated as if it were plural), as in *lūka-hünz<sup>ü</sup> kōng-wör<sup>ü</sup>*, the saffron-plot of some one else, 88; *lūka-hanzay larč*, houses of other people, K. Pr. 57. Cf. *sond<sup>u</sup>*.

*hond<sup>u</sup>*, m. a large fat ram; pl. nom. *hāndī* (m. c. for *hāndī*), 77.

*hūñ<sup>ü</sup>*, f. a female dog, a bitch, K. Pr. 102.

*har*, m. N. of the god Śiva in his capacity of destroyer (of sin, sorrow, misfortune, and stumbling-blocks against salvation); sg. dat. *haras*, 78, 79; *kar-nāv*, the name of Śiva, 98.

*här*, f. a cowry, 98 = K. Pr. 18.

*hrēd*, f. the heart; sg. dat. in sense of loc. *hrēdi*, 76.

*hrēday*, m. the heart; sg. gen. (f. sg. dat.) *hrēdayēcē kūṭhārē-andar*, in the closet of my heart, 101.

*haramökh*, m. N. of a celebrated mountain in Kashmīr; sg. abl. *haramökhā*, 50.

*hārun*, to increase, grow greater; fut. sg. 3, with suff. 2nd pers. sg. dat. *hāriy*, 87.

*harun*, to fall (as leaves from a tree), 83; to waste away, disappear, be destroyed, 72; pres. part. *harān*, 83; fut. sg. 3, *hari*, 72.

*hishiy*, see *hyukh*.

*huskyār*, adj. mindful, cautious, alert, on one's guard:—*rōzun*, to be on the alert, K. Pr. 46.

*hösil*, f. product, produce, outcome, K. Pr. 56; *shēstarus sön gathiy* *hösil*, for iron, gold will become a product for thee, i.e. thine iron will be turned into gold, 100 = K. Pr. 46.

*host<sup>u</sup>*, m. an elephant, 24; K. Pr. 150; *zala-host<sup>u</sup>*, a sea-elephant (a fabulous monster), 47; sg. nom. with emph. *y*, *hostug*, K. Pr. 150; sg. ag. *hāstī*, K. Pr. 150; pl. nom. with emph. *y*, *hāstiy*, 47.

*hēta*, see *hēth*, 1, and *hyon\**.

*hōtā*, interj. indicating respect, 17.

*hot<sup>o</sup>*, adj. smitten; frequent <sup>o</sup>—, as in *ñendri-hot<sup>o</sup>*, smitten by sleep, sunk in sleep; m. pl. nom. with emph. *y*, *ñendri-hatiy*, 82.

*hēth*, 1, adj. pleasant, agreeable. This adj. is immutable, and its m. pl. nom. is also *hēth*, but in 28, with *ā* added m. c., it takes the form *hētā*, which here may also be translated as equivalent to *hēta*, pol. impve. of *hyon<sup>u</sup>*, q.v. Cf. *hyot<sup>u</sup>*, 1.

*hēth*, 2, see *hyon<sup>u</sup>*.

*het<sup>i</sup>nam*, see *hyon<sup>u</sup>*.

*hutawah*, m. that which conveys oblations (to heaven); hence, a furiously burning fire, 38.

*hūt<sup>u</sup>*, f. murder, in *brahma-hūt<sup>u</sup>*, murder of a Brāhmaṇ, with emph. *y*, -*hūt<sup>u</sup>y*, K. Pr. 102.

*hāy*, interj. alas, 67.

*hēyē*, see *hyon<sup>u</sup>*.

*hyud<sup>u</sup>*, m. the gullet, esp. the top of the gullet near Adam's apple, which is properly *hid<sup>i</sup>-gōgul<sup>u</sup>*, the lump in the gullet; sg. dat. *hidis*, 57. In modern language this word is usually *hyur<sup>u</sup>*.

*hyuh<sup>u</sup>*, adj. like, alike, 10, 77; *hīhēn hīhi<sup>i</sup>*, like (are united) to like, 109; (governing dat.) like, as in *sirēs hyuh<sup>u</sup>*, like the sun, and so on for other similitudes, K. Pr. 201.

M. sg. nom. *hyuh<sup>u</sup>*, K. Pr. 201 (twelve times); pl. nom. *hīh<sup>i</sup>*, 109; dat. *hīhēn*, 109; f. sg. nom., with emph. *y*, *hishiy* (for *hīh<sup>u</sup>y*), 10, 77. Cf. *hyuv<sup>u</sup>*.

*hyon<sup>u</sup>*, to take, 12, 45; to buy, 89; with inf. of another verb, to begin; *wuchun hyot<sup>u</sup>mas*, I began to look at it, 48; *hyotum zatun*, I began to dance, 94.

*ambar hyon<sup>u</sup>*, to take clothes, to wear clothes, to dress oneself, 28; *athi* (or m. c. *atħē*) *hyon<sup>u</sup>*, to carry in the hand, 10; *gol<sup>u</sup> hyon<sup>u</sup>*, 86, see *gol<sup>u</sup>*; *tal hyon<sup>u</sup>*, to take below (oneself); to put beneath one's feet, (of an elephant) to crush beneath the feet, K. Pr. 150; *xuv. hyon<sup>u</sup>*, to take (a person's) life, to kill, 54.

*hēth raṭun*, to take and hold, to keep hold of, 69; *hēth telun*, to take and flee, to run away with (as a thief), 86 (bis).

Conj. part. *hēth*, 10, 69, 86; *hēth karith* (modern *hētēh* *hēth*), 12; fut. sg. 3, *hēyē* (m. c. for *hēyi*), 45, 54; impve. pl. 2, *hēyiv*, 89; pol. impve. sg. 2, *hētā* (m. c. for *hēta*), 28 (in this passage, the word may also be translated as equivalent to *hēth*, 1, q.v.).

Past. part. m. sg. *hyot<sup>u</sup>*, 86; with suff. 1st pers. sg. sg., *hyotum*, 94; and also with suff. 3rd pers. sg. dat., *hyot<sup>u</sup>mas*, 48; pl. with suff. 3rd pers. sg. ag. and also suff. 1st pers. sg. dat. (a *dativus commodi*), *hēt'nam*, K. Pr. 150.

*hyot<sup>u</sup>*, 1, adj. beneficial, advantageous, salutary, 61; i.q.

*hēth*, 1, q.v.

*hyot<sup>u</sup>*, 2, *hyotum*, *hyot<sup>u</sup>mas*, see *hyon<sup>u</sup>*.

*hyav<sup>u</sup>*, i.q. *hyuh<sup>u</sup>*, q.v., like, alike, 5.

*heyiv*, see *hyon<sup>u</sup>*.

*kōzūm*, see *kōdun*.

*jōkil*, adj. ignorant, illiterate; as subst., an ignorant fool, K. Pr. 46.

*jān*, adj. good, excellent, first-rate; *jān gaśhun*, to turn out well, to have a happy result, 85; *jān kyāh*, how well! how excellently! 89.

*jñān*, m. knowledge; esp. the true knowledge (of the Śaiva religion), 12; *jñāna-mārg*, the path of knowledge, the way to the knowledge of the Supreme, 63; *jñāna-prakāsh*, the light of knowledge, illumination consisting in the true knowledge, 6; sg. gen. (in m. pl. nom.) *jñānakī ambar pairith*, having put on the garments of knowledge, 76. Cf. *gyān* and *zān*.

*jāy*, f. the position, or place, of anything; *arshēs jāy*, a position in the sky (the whole world, being flooded, is represented as merely a waste of waters bounded by the sky), 50.

*jyoti*, f. brilliance, illumination, bright light; *sēth-jyoti*, the illumination of the intelligence, the pure light of Intelligence, pure Intelligence, i.e. the Supreme, or *Śiva-tattva*, the first stage in the process of the universal manifestation of the Supreme Śiva, looked upon as pure light, without anything to shine upon, or as the pure 'I', without even the thought or feeling of 'I am', i.e. of being. See *Kashmir Shaivism*, fasc. i., p. 63. Sg. dat. *sēth-jyoti*, (absorbed) in this *Siva-tattva*, 76.

*kō*, in *kō-zana*, see *kō-zana*.

*kōch*, f. the lap, the lower part of the bosom; dat. (for acc.) *kōchē*, 70.

*kōd<sup>u</sup>*, m. one who extracts seeds from raw cotton, a cotton-cleaner; sg. ag. *kōtī*, 102.

*kō-dēh*, m. an evil body, a vile body, (this) vile body (of mine), 7.

*kadem*, m. the foot;—*tulan*, to raise the foot, to walk quickly or vigorously, to step out, 99; K. Pr. 46.

*kadun*, to extract; conj. part. *kadith nyun<sup>u</sup>*, to carry out, bring forth (from a house), carry forth, K. Pr. 57.

*kādīr<sup>u</sup>*, m. a baker; sg. dat. *kādīris*, K. Pr. 20.

*kha*, m. the sky, firmament; the ether, the principle of vacuity (i.q. *skān*, q.v.); *kha-swarūpī*, he who consists of absolute vacuity, the impersonal Supreme Deity, 15.

*kāk*, card. eleven; pl. dat. (for gen.) *kākan*, 95; *kākan gāv*, the cow of eleven owners, i.e. a cow owned by eleven different

persons (each of whom pulls her in a different direction), 95. The 'cow' is the body. Its eleven owners are the five *jñānēndriyas* or faculties of perception [i.e. the senses of (1) smell (*ghrāna*), (2) taste (*rasana*), (3) sight (*darsana*), (4) touch (*sparsa*), and (5) hearing (*śravaṇa*)], plus the five *karmēndriyas* or organs of action [i.e. the organs of (1) voice (*vāc*), (2) handling (*hasta*), (3) locomotion (*pāda*), (4) excretion (*pāyu*), and (5) generation (*upastha*)], plus the mind (*manah*), which is the regulating organ of the other ten.

*kēh*, indef. pron. Subst. sg. nom. an. m. *kūh*, 35, 60; *kāh*, 107; *kūsh*, 60; inan. com. gend. *kūh*, 2; *kēh*, 9, 11, 19, 23, 31, 90; dat. (for gen.) an. m. *kaīsi*, 35; pl. nom. an. m. *kēh*, 32; *kēh*, K. Pr. 102; dat. *kēban*, 32; *kēban*, K. Pr. 102 (many times); ag. *kēntav*, K. Pr. 102.

Adj. sg. nom. inan. m. *kāh*, K. Pr. 201; *kāsh*, 41; *kēsh*, 59; inan. f. *kōh* (in *kōh-ti*), 77.

Subst. any one, 35, 60; anything, 2, 31.

Adj. any, K. Pr. 201.

*kēh . . . kēh*, some . . . others, 32; K. Pr. 102 (*kēh . . . kēh*).

*na kāh*, no one, 107; *na kūh*, no one, 35; *na kēh*, nothing, 23; *kēsh nā*, no (adj.), 59; *na kūsh*, no one, 60; *kēh na-ta kyāh*, nothing at all, 19; *kēh-ti nā*, nothing at all, 9, 11; *kēh-ti nō*, nothing at all, 90; *kōh-ti na khēh*, no harm at all, 77; *kāsh-ti nō sath*, no substance at all, 41.

*kēkō*, conj. or, K. Pr. 102.

*kkid*, m. distress, pain, feeling of trouble, 18.

*khēn*, m. food, 71.

*kkūnū*, f. a kind of warm woollen blanket worn as a cloak in cold weather; sg. dat. *khañi*, K. Pr. 201.

*khar*, m. an ass, 88.

*khār*, 1, m. a blacksmith; *daman-khār*, a blacksmith who uses bellows, 100 = K. Pr. 46.

*khār*, 2, m. a thorn, 96 = K. Pr. 47.

*khōr*, see *khōshu*.

*khura-khura*, m. longing for something difficult to obtain or unobtainable, K. Pr. 57 (translated in original 'proudness of heart').

*khārun*, to raise, lift; to lift off (spun thread from a spinning-wheel), 102; *khārenam*, she raised fem. things of me, 102.

*khōshu*, left-handed; *khōsh-i-khōr*, f. acting in a left-handed way, acting contrary to custom, 10, 77.

*khāru*, to ascend, go up, 27, 75; impve. sg. 2, *khas*, 75; conj. part. irreg. *khāst'i* for *khāsith*, 27.

*khēth*, 1, f. loss, harm, injury, 10, 77.

*khēth*, 2, see *khōshu*.

*khaṭan*, to conceal ; to cause to disappear, overwhelm, get the mastery over, 16 ; I. p. p. m. sg. *khaṭu*, 16.

*kakṣyū*, interrog. adv. how ? by what means ? 108.

*khyolu*, m. a flock, a herd, 108.

*khyonu*, to eat, 27, 63, 77, 81, 88 ; to bite, K. Pr. 102 ; esp. to eat the good things of this life, to enjoy oneself, 27, 90 (with double meaning, also simply 'to eat').

Inf. sg. abl. *khēna-nishč*, (abstain) from enjoyment, 27 ; *khēna khēna*, by continued eating, 63 ; conj. part. *khēth*, 27, 77 ; impve. fut. *nō khēzē* (m. c. for *khēzi*), thou shouldst not eat, 90 ; fut. sg. 3, *khēyi* ; *khēyiy*, it will eat for thee, i.e. thy (ass) will eat, 88 ; *zang khēyiwō* (m. c. for *khēyiwa*), it will eat (bite) your leg, K. Pr. 102 ; 1 p. p. *khyauv* ; m. pl. with suff. 1st pers. sg. sg. *khyēm*, I ate (masc. things), 81.

*kal*, 1, f. longing, yearning. — *ganūñu*, longing to increase, 48 ; pl. dat. *kalan*, 64.

*kal*, 2, an art, a skill ; sg. abl. *yōga-kali*, by the art of *yōga*, by practising *yōga*, 14.

*kal*, 3, f. a digit of the moon ; *shēshi-kal*, id. 25, 69. Cf. *sōm*.

*kāl*, m. time, a time, period of time, age ; the present, or iron, age, the *kali-kāl*, 91 ; *kāla-zōli*, by efflux of time, 64.

*kōl*, m. race, tribe, family ; as a Śaiva technical term (= Sanskrit *kula*), the sphere of cosmic action, as opposed to the *akōl* (Skr. *akula*), the sphere of the Absolute or of Transcendent Being. It is supposed to be situate at the lower end of the *Suṣumnā nādī* (see Note on *Yōga*, §§ 12, 19). It is said to consist of the *jīva* (individual soul), *prakṛti* (primal matter), space, time, ether, earth, water, fire, and air. When the mind transcends these it is in a state of grace. Hence, *kōl-akōl*, the visible creation and that which transcends it, the totality of all creation, 2.

*kōlu*, adj. dumb, 20 ; with emph. *g*, *koluy*, 86.

*kōlu*, adj. of or belonging to (a certain) time, used —<sup>o</sup> ; *path-kāli*, in former times, 91 ; *kōli*, at the (destined) time, 74 ; *brōth-kōli*, in the future, in future times, 92.

*kalan*, see *kal*, 1.

*kalpan*, f. imagination, vain imaginings, vain desires, desire, 80, 33.

*klesh*, m. pain, torment, affliction, 80 ; — *kurza*, to cause affliction (to), 51.

*kan*, see *kyāh*.

*kām*, m. sexual love, carnal appetite, 71. One of the six enemies, see *lub*.

*kāmi*, see *kyāh*.

*kunḍu*, m. a jar ; hence, a particular religious exercise consist-

ing of profound meditation accompanied by ‘bottling up’ of inhaled breath (Skr. *kumbhaka*) ; cf. Note on *Yōga*, § 21. With emph. *y*, *kumbuy*, only the *kumbhaka* exercise, 34. See *nādi*.

*kömbun*, to practise the *kumbhaka* upon some impediment to religious welfare, to suppress by means of the *kumbhaka* meditation ; conj. part. *kömbith*, 75.

*kamalara-nāth*, m. the lord who was born in a lotus, N. of the god Brahmā, 8.

*kān*, m. the ear ; *kān thāwun*, to offer the ear, to attend (to), give heed (to), 91.

*kān*, m. an arrow ; *kān barun*, to aim an arrow, 71.

*kān*, postpos. governing dat., to, towards ; *gaganas-kun vikāsē*, (the surface of the earth) will become extended to the sky, 22.

*kunē*, m. c. for *kuni*, adv. anywhere ; *nā kunē*, nowhere, 9, 11 ; *na kunē*, id. K. Pr. 201.

*kun<sup>u</sup>*, card. one, only one ; with emph. *y*, *kunuy*, only one, 84, 94 ; (of several apparently different things) one and the same, 90.

*kandā-purā*, m. the ‘city of the *kanda*’, i.e. the *kanda* or ‘bulb’ which is supposed to be the root of the *nādis* (q. v.), or tubes, through which the *prāṇa*, or life-wind, circulates. It is said to be situated between the pudendum and the navel, 56. See Note on *Yōga*, § 5. Cf. *uāb*, *nādi*, and *prāṇ*, 2.

*kand<sup>u</sup>*, occurring only in the pl. ag. *kandēv* . . . *kandēv*, by several . . . by several, by some . . . by others, 55.

*kōng*, m. saffron, the saffron crocus ; *kōng-wör<sup>u</sup>*, f. a saffron garden, 88.

*kōñ<sup>u</sup>*, adj. tawny-coloured ; *kōñ<sup>u</sup> dād*, a tawny ox. In 66 the sg. dat. is *kāñ<sup>i</sup> dādas*. In modern Kāshmirī it would be *kāñis dādas*.

*kōñ<sup>u</sup>*, f. a stone ; *dōbi-kūñ<sup>u</sup>*, a washerman’s stone, on which he washes clothes ; sg. dat. *dōbi-kāñ<sup>e</sup>-pēthay*, on a washerman’s stone, 103.

*kūpk*, m. anger, wrath ; sg. abl. *kūpa*, 23.

*kapas*, f. the cotton-plant ; *kapasi-pōsh*, the blossom of the cotton-plant, 102.

*kapaṭh*, m. deceit ; *kapaṭa-śarīth*, m. actions of deceit, jugglery, false and quack methods for obtaining salvation, 38.

*kar*, adv. when ? *kar-bā*, when, Sir ? 87.

*kār*, 1, m. in *ōm-kār*, the mystic syllable *ōm*, the *prāṇava*, 34.

*kār*, 2, m. work, business ; *dēn-kār*, the day’s work, all that one does each day, 108.

*kōr<sup>u</sup>* (= *kōñ<sup>u</sup>*), one-eyed, 20.

*kōr<sup>u</sup>*, f. a daughter ; pl. nom. *mōjē-kōrē*, mother and daughter, 92.

*krūd*, m. anger, 71. One of the six enemies. See *lub*.

*krōjī*, f. a potter's wife; *krōjī-mās*, the aunt of a potter's wife, with emph. *y*, *krōjīy-mās*, 97 = K. Pr. 47. (The Pāṇḍavas and their mother Kuntī, during Draupadi's *svayamvara* had their home in a potter's house. See *Mahābhārata*, i 6950, but there does not here appear to be any mention of the potter's children calling Kuntī their mother's aunt.)

*karm*, 1, m. an action, act, 58, 61; pl. nom. *karm*, 75. Actions are of two kinds, good or evil (75).

*karm*, 2, m. Fate; sg. gen. f. *karmūnū rākh*, the line of Fate written on the forehead by Nārāyaṇa; *karmañē rākhi*, (what Nārāyaṇa wrote) on the line of Fate, 107.

*kārān*, m. a cause; a means; sg. ag. *kārānī pranawākī*, by means of the *pranava*, 76. In Saiva philosophy, there are three causes of the material world, viz. the impurities (*mala*) that affect the soul. These are (1) *ānava-mala*, or the impurity due to the soul, which in reality is identical with Siva, deeming itself to be finite; (2) *māyiya-mala*, or impurity due to cognition of the differentiation of things, i.e. that one thing is different from another; and (3) *kārma-mala*, or the impurity due to action, resulting in pleasure or pain, 75.

*karun*, to do, 34, 37, 58, 61, 68, 74, 91, 95; to make, 17, 65, 81, 82, 85, 87, 89, 99 = K. Pr. 46; K. Pr. 102; *lālī lālī karān*, making the sound 'Lālī Lālī', i.e. crying out, 'It is I, Lal; it is I, Lal', 105; *shīwa shīwa karān*, uttering (or calling to mind) the words 'Siva, Siva', 65.

*klesh karun*, to give trouble, to cause pangs, 51; *vād karun*, to utter a cry, 72; *vishesh karun*, to do a speciality, to act in a special character, 54; *śetas karun*, to impress upon the mind, 34.

*karith gatkun*, to make completely, 95; in *keth karith* and *dith karith*, both in 12, *karith*, like the modern *keth*, and like the Hindi *kar*, has little more than the force of a suffix of the conjunctive participle.

This verb makes many nominal compounds. Thus, *athawās karith*, holding each other's hand, = encouraging each other, 92; *cyonī binti karān*, he takes thought for thee, 72; *dam karun*, to suppress the breath (as an ascetic exercise), 4; *dārī karun*, to drive away, K. Pr. 56; *dal karun*, to exert oneself, strive hard, 48; *lath karīnī*, to kick, 102; *day karīnī*, to devote oneself ardently to any object, 60, 68; *day karun*, to cause to be absorbed, 76; *pās karīnī*, to worship (dat. of obj.), 17, 21; *sām karun*, to bathe oneself, 32, 46; *isaph karīnī*, to grasp (dat. of obj.), 4.

The following forms occur; inf. *karun*, 37; conj. part.

*karith*, 12, 32, 51, 65, 85, 92, 95; pres. part. *karān*, 65, 72, 105;

impve. sg. 2, *kar*, 17, 72, 99 = K. Pr. 46; K. Pr. 56; pl. 3, with suff. 1st pers. sg. dat. *kāri'nēm* (mod. *kāri'nam*), 21; fut. and pres. subj. sg. 1, *kara*, 61, 95; 2, *karakh*, 17; 3, *kari*, 46, 54, 68; *karē*, 34 (bis); pl. 1, *karav*, K. Pr. 102; 2, *kariv*, 91; 3, with suff. 2nd pers. sg. dat. *karinēy* (mod. *karinay*), 74;

1 past part. m. sg. *kor<sup>u</sup>*, 76; with suff. 1st pers. sg. ag., *korum*, 58, 82, 89; with the same, and also with suff. 3rd pers. sg. dat. *kor<sup>u</sup>mas*, 4, 48;

f. sg., with suff. 1st pers. sg. ag. *kürü'm*, 68; with the same, and also with suff. 3rd pers. sg. dat. *kürü'mas*, 4, 60; with suff. 3rd pers. sg. ag. and also with suff. 1st pers. sg. dat. *kürü'nam*, 102;

f. pl., with suff. 1st pers. sg. ag. *kiyēm* (mod. *karēm*), 81;

2 past part. m. sg., with suff. 2nd pers. sg. ag., *karyōth*, 87. *kēran*, m. pl. the various natures of men and women (kindly, crooked, good, evil, tender, cruel, and so on), 92.

*kründū*, f. a kind of large open basket; sg. dat. *kranjē*, 24.

*krür<sup>u</sup>*, adj. terrible, fierce, pitiless, 27.

*krūth<sup>u</sup>*, adj. hard, severe, difficult to conquer (of a disease); hence, to be obtained with great difficulty, hard to find, 51–54, 80.

*kartal*, f. a sword, 62, 88.

*kriy*, 1, adj. doing, maker, used —°, as in *sarva-kriy*, the maker of all things, the Creator, 59.

*kriy*, 2, f. an action, 63; esp. a good work, an act of devotion, act of worship, a holy action, in *kriy-pūnū*, a hedge of good works, 63.

*kas*, *kus*, *kus<sup>u</sup>*, see *kyāh*.

*kush*, m. *kusa*-grass, *Poa cynosuroides*, the sacred grass used at various religious ceremonies, 45.

*kshōd*, f. hunger, 28, 72 (mod. *chōd*).

*keshēv*, m. N. of *Viṣṇu*, *Kēśava*, 8, 14.

*kusum*, m. a flower; pl. nom. *kusum*, 39, 40; abl. *kusumar*, 21.

*kāsun*, to remove, put away, dispel; pol. impve. sg. 2, with suff. 1st pers. sg. dat. *kāstam*, K. Pr. 57; 3, with same suff., *kōstam*, 8; fut. sg. 3, with suff. 2nd pers. sg. dat., *kāsiy*, 73, 74; past part. f. sg., with suff. 3rd pers. sg. ag. *kōsūn*, 76.

*kaūsar*, m. N. of a sacred lake in Kashmir, the ancient *Kramasarah*, and the *Kōns<sup>ar</sup>* of Sir Aurel Stein's translation of the *Rāja-tarangini*, II, 393. The name is also given to the peak at the foot of which it lies, 50. This peak forms a part of the Piṭ Pantāl Range. Sg. abl. *kaūsara*, 50.

*kōṣa*, see *kyāh*.

*kati*, adv. whence ?, where ? ; in 106 employed, like the Hindi *kyā*, merely to indicate that the sentence is interrogative.

*kot<sup>u</sup>*, adj. damp, moist, full of juice, juicy, 51 ; m. pl. nom. *kātiy* (with emph. *y*), 51.

*kot<sup>u</sup>*, adv. to what direction ?, whither ?, 9.

*kūt<sup>u</sup>*, pron. adj. how much ? ; pl. how many ? ; m. pl. nom. *kait<sup>i</sup>*, 81 ; f. pl. nom. *kaīsa*, 81.

*kūt<sup>u</sup>*, m. a beam (of wood) ; sg. abl. *kōti*, 23.

*kath<sup>u</sup>*, f. a word, a statement, 91 ; *gōra-kath*, the word of a *guru*, the spiritual teaching of a *guru*, 45, 62 ; pl. dat. *kathan*, 91.

*kāt<sup>h</sup>*, m. wood ; *kātha-dhēn*, a cow made of wood, a wooden cow, 38.

*kēth<sup>u</sup>*, termination of the conj. part., as in *vēsarzith kēth*, having taken leave, having departed, 9. Cf. *karith*, s. v. *karun*.

*kētha*, adv. how ?, 10 ; *kēthō*, id., 91 (used in addressing a person at some distance).

*kōt<sup>h</sup>u*, m. a knee ; pl. dat. *kōthēn hyuh<sup>u</sup>*, like the knees, K. Pr. 201.

*kuṭhun*, to be in distress, to become hard up, to have one's income diminished ; hence, to become more and more contracted, (of times) to become harder and harder, 91 ; pres. part. *kuṭhān*, 91.

*kūthūrū*, f. a small dark room, a closet, a cupboard ; sg. dat. *kūthārē-andar*, 101.

*kuṭun*, to pound, crush, reduce to powder ; conj. part. *kuṭith*, 80.

*kōtar*, m. a pigeon ; *kōtar-mor<sup>u</sup>*, a pigeon-house, a dove-cote, K. Pr. 57.

*kaīsa*, see *kūt<sup>u</sup>*.

*kōs<sup>u</sup>*, f. a pair of scissors for cutting cloth or the like ; with emph. *y*, *kōs<sup>u</sup>y*, 103.

*kāv<sup>u</sup>*, m. a crow ; pl. dat. *wan-kāwan*, for the forest-crows, 28.

*kawa*, see *kyāh*, 1.

*kēwal*, adv. only, nothing but, 72.

*kyāh*, 1, pron. interrog. who ?, which ?, what ?

animate singular. Nom. m. subst. *kus*, who ?, 7, 78 ; *kus-tām*, some one or other, 86 ; *kus-bā*, who, Sir ?, 88 ; adj. *kus<sup>u</sup> push<sup>u</sup>*, what florist ?, 39 ; *kus dēv*, what god ?, 14 ; f. subst. *bōh kōsse*, who am I ?, 7 ; adj. *kōsse pūchōm*, what florist (f.) ?, 39 ; dat. e. g. *kas*, to whom ?, 17, 21, 33.

inanimate singular. Nom. subst. *kus*, in third line of 78, what ?. This is really an adjective with the substantive understood, what (thing) ? ; *kyāh*, what ? 21, 34, 42, 68, 71, 73, 81, 84, 85, 91 (bis), 95, 98 = K. Pr. 18 ; K. Pr. 102 ; *kyāh-tām*, something or other, 86 ; *kēh na ta kyāh*, there is nothing, so what (is there ?), = all is vanity, 19 ; *jān kyāh*,

what a good thing!, how well!, 89; adj. *kus sar*, what lake?, 78; *kus parama-pad*, what supreme state?, 78.

Abl. subst. *kawa*, by what?, used adverbially to mean 'how?', 41, 'why?', 56 (bis); adj. *kami dishi*, from what direction?, by what direction?, 41 (bis); *kami wate*, by what road?, 41; *kami shātha*, on what bank?, 84, 85; *kawa dōñi*, with what stream?, 39; *kawa-sana mantra*, with what kind of *mantra*?, 39.

Plural nom. adj. *kam kusum*, what flowers?, 39; *kam viñi*, what sports?, 109.

*kyāh*, 2, adv. interrog. why?, 67, 74. Used as a mere interrogative particle, indicating a question, 18, 66.

*kyōk*, conj. as well as, and, in the adverbial phrase *dēn kyōk rāth*, day and night, i.e. continually, always, 3, 5, 65.

A variant form is *dēn kyāwu rāth*, 19.

*kyēm*, see *karun*.

*kyut<sup>u</sup>*, postpos. of dat.; *bīgīs kyut<sup>u</sup>*, for some one else, 61.

*kyuth<sup>u</sup>*, pron. adj. interrog. what sort of?, of what kind?, 84, 85; with another adj., *kyuth<sup>u</sup> druwa<sup>u</sup>*, how firm?, 71.

*kyāwu*, see *kyōk*.

*kyāzi*, adv. why?, 95, 107.

*kō-zana*, adv. or interj. who knows?; used in anxiety or the like, as in *kō-zana kyāh bani tas*, who knows what will happen to him, i.e. some calamity will probably occur to him. But Lal seems to use it as a mere adv. meaning 'by what means', quasi 'who knows what means (will effect so and so)', 73, 74. In 72, she has *kō-zanāi*, i.e. in the ablative feminine of the genitive, and uses it as a relative adverb meaning 'how', 'by what means' (God takes thought as to the means by which hunger will depart from thee).

*lub*, desire, greed, cupidity, the chief of the six 'enemies', or sins which impede union with the Supreme. The six are *kāma*, sexual desire; *krōdha*, wrath; *lōbha*, desire; *mada*, arrogance; *mōha*, delusion of mind; and *matsara*, jealousy. In Monier Williams's *Sanskrit Dictionary*, s.v. *pad-varga*, *karṣa*, joy, and *māna*, pride, are substituted for *mōha* and *matsara*; but the above is the list given in *Kirātdvijiyā*, i. 9, viz. :—

*kāmāḥ krōdhas tathā lōbhō mada-mōhan ca matsarāp.*

In L. V. 12 and 30, *lōbha*, or Ksh. *lub*, is mentioned alone, to indicate all six. In 43, three,—*lōbha*, *marmatha* (= *kāma*), and *mada*—and in 71, *kāma*, *krōdha* (Ksh. *krud*), and *lōbha*, are in each case mentioned to indicate all six. Cf. 13.

*lub-eśā*, without desire, free from desire, 12.

*laban*, to get, obtain, acquire, find ; fut. sg. 2, *labakh*, 75 ; 3, *labi*, 90, with emph. *y*, *labiy*, K. Pr. 46 ; past part. m. sg. with suff. 1st pers. sg. ag. *lobum*, 35, 90 ; f. sg. with same suff. *lübüm*, 31.

*lach*, card. a hundred thousand ; *yōzana-lach*, a hundred thousand leagues, 26 ; sg. abl. *lachē* (for *lacha*)-*manza*, (but one) out of a hundred thousand, K. Pr. 150.

*lacār*, adj. helpless, without resource ; as subst., a helpless person, f. sg. ag. *lacāri*, 89.

*ladūn*, to build (a house or the like) ; pres. part. *ladān*, K. Pr. 57.

*läg*, f. aim, object, that which is aimed at, the result for which a person works ; sg. abl. *lägi-rostu*, one who is devoid of aim, one who works without considering the resultant reward, disinterested, 61, 65.

*lagun*, to be joined (to), connected (with) ; to come to anchor, to run aground, 84, 85 ; to come into close contact or connexion (with), to be absorbed (in), to be incorporated (in), to become one (with), 58 ; to become joined (to a condition), to experience, 70 ; to happen, befall, be met with, be obtained, 41 ; *achē lagañē tälav*, the eyes to be attached to the ceiling; i.e. to be turned upwards, K. Pr. 102.

Fut. sg. 1, *laga*, 84, 85 ; 3, *lagi*, 70 ; with suff. 1st pers. sg. dat. and emph. *y*, *lagimay* (for *lagemay*), 41 ; past. m. sg. 3, with suff. 1st pers. sg. dat. and interj. *ō*, *log<sup>u</sup>mō*, 58 ; f. pl. 3, *laže*, K. Pr. 102.

*läguñ*, to join, unite, apply (*pānas lögith mēbē*, having applied earth to the body, 44, see below) ; to employ (an article for a certain use), to apply (something to a certain purpose), esp. to employ (a thing in worship), to make an offering (of something), 39, 40, 42, 78, 79 ; to act the part of (so and so), to perform the office (of so and so), to act in (such and such) a capacity, 42 ; in 44 (see above) *pānas lögith* also (by a pun) means 'having become hidden in thyself', i.e. of God, 'having become indiscreet'.

Conj. part. *Lögith*, 44 ; fut. sg. 3, *lägi*, 78, 79 ; impve. fut., with suff. 2nd pers. sg. dat. *läg<sup>z</sup>iy*, 42 ; with suff. 3rd pers. sg. dat., *läg<sup>z</sup>es*, 39, 40 ; past part. m. sg. with suff. 3rd pers. sg. ag., *lägn*, 43.

*lak*, adv. lightly, gently ; *māna lak*, (leaves fall) gently with the wind, i.e. in a gentle wind, 83.

*Ab-langar*, n. an iron anchor, an anchor; met. that which ties one down to this world, the things of this world (as opposed to spiritual things), worldly possessions and business, 67 ; sg. gen. (f. sg. nom.) *Ab-langarūc<sup>u</sup>*, 67.

*lēj<sup>ü</sup>*, f. a cooking-pot ; sg. dat. *lēj<sup>ë</sup>*, 95.

*lēkh*, f. abusive language (usually indecent) ; *lēkā-lēkh*, mutual abuse, 23.

*lūkh*, m. people, persons, K. Pr. 57 ; people in general, 53 ; a stranger, one who is not related by blood, marriage or other connexion, other people than oneself, 88 ; K. Pr. 57. Note that the genitive of this word is twice *lūka-hond<sup>ü</sup>*, 88 ; K. Pr. 57.

*lūka-garu*, into other people's houses (see *gara*), 53 ; *lūka-sāsā*, a thousand people, K. Pr. 57 ; *lūka-hanzay lare*, houses of other people, K. Pr. 57 ; see *hond<sup>ü</sup>*.

*lēkhun*, to write ; past part. m. sg. with suff. 2nd pers. sg. dat. *lyūkhuy*, (what) was written for thee (by Nārāyana), i.e. what Nārāyana wrote (on) thy (forehead),—an allusion to the lines of Fate written on the forehead of a person's skull on the sixth night after birth, 107.

*lal*, f. N. P., N. of Lal Děd, known in Sanskrit as Lallā, the authoress of the poems edited in this volume, 3, 48, 49, 68, 81, 82, 83, 93, 102 ; with emph. *i*, *lāl<sup>i</sup>*, even Lal ; *lāl<sup>i</sup> lāl<sup>i</sup> karān*, making (the cry) (i.e. crying out) '(it is) even (I) Lal, (it is) even (I) Lal,' 105 ; sg. dat. *lali*, 84, 94 ; ag. *lali*, 76, 93, 103, 104 ; (m. c.) *lalē*, 76.

*lāla*, m. a darling, a beloved one, 105 (alluding to a specially loved god).

*lōl*, m. passionate love, eager and loving longing ; sg. abl. *lōla*, 3 ; sg. gen. (m. sg. abl.) *lōlaki nāra*, (parched) with the fire of love, 25.

*lilām<sup>i</sup>*, f. pl. actings, taking parts in a theatrical performance, 81. The word has not been noted elsewhere, and its form, as a feminine plural, is unexpected. It is a question whether we should not read *lila mē*, *lila* being the f. nom. pl. of *lil* or *lila* (Skr. *lilā*), and *mē* being the agent case of *bōh*, I.

*lalanāwun*, to dandle a child to quiet it ; hence, to fondle, to soothe (a pain) ; past part. f. sg. with suff. 1st pers. sg. ag. *lalanōv<sup>ü</sup>m*, 105.

*lalith*, adv. artlessly, gently, 67 (bis).

*lāmā*, f. one of the divine mothers or personified energies (*sakti*) of the principal deities, in Sanskrit *mātrkā*, variously reckoned as 7, 8, 9, or 16 in number. They are closely connected with the worship of Śiva ; *lāmā-tak<sup>ü</sup>r*, the circle or assemblage of these mothers (Skr. *mātrkā-mandala*) ; *lāmā-takra-posh<sup>ü</sup>*, a beast devoted for sacrifice in the joint worship of all these mothers,—used met. to signify anything devoted, or destined, to destruction, 63.

*lamun*, to pull (*rāzi*, a rope), 95 ; to tow (*nāvi*, a boat), 106 ; pres. f. sg. 1, *chēs lamān*, 106 ; cond. past, pl. 3, *lamakōn*, 95.

*lar*, f. the side or flank of the body ; *dachiñi lari*, (lying) on the right side, K. Pr. 57.

*lür<sup>ü</sup>*, f. a house ; sg. dat. *larë*, 101 ; pl. nom. *larë*, K. Pr. 57. *lürun*, to pull down or destroy (a house, wall, or the like) ; conj. part. *lürith*, 74.

*lasun*, to live long, to live in good health and prosperously, 27, 35 ; to live, to be a survivor amongst a number of mortals, K. Pr. 150 ; fut. sg. 1, *lasa*, 35 ; past m. sg. 3, with emph. *y*, *lustuy*, K. Pr. 150 ; pl. 3 (really conj. part., see App. II, p. 140) *läs<sup>i</sup>t<sup>i</sup>*, 27.

*lösun*, to become weary, 48, 60, K. Pr., 57 ; (of the day), to fail, to become evening, (or of the night) to fade away, to become morning, 3, 44, 98 ; K. Pr. 18. The past part. of this verb is *lüs<sup>u</sup>* or *lust<sup>u</sup>* ; fem. sg. *lüs<sup>ü</sup>* or *lüh<sup>ü</sup>*, pl. *lösä*.

Past m. sg. 3, with suff. 1st pers. sg. dat., *lustum*, (the day) passed away for me, 3, 44, 98 ; K. Pr. 18 ; f. sg. 1 *lüh<sup>ü</sup>s*, 48, 60 ; f. pl. 3, with suff. 1st pers. sg. gen. *nare* *lösam*, my arms grew weary, K. Pr. 57.

*läst*, see *lasun* and *lösun*.

*lath*, f. a kick, 102 (bis).

*lüh<sup>ü</sup>s*, see *lösun*.

*lawan*, m. salt ; *lawan-zan*, like salt, 29.

*lawar*, ? gend., a rope ; *séki-lawar*, a rope of sand, 107. The word does not occur in vocabularies of modern Káshmírī, but cf. mod. Ksh. *lar*, f. the strand of a rope.

*lay*, 1, m. absorption ; (with dat.) *lay karun*, to make absorption (in anything), to become absorbed in, 76. This word is generally feminine. See *lay*, 2.

*lay*, 2, f. absorption ; ardent affection or desire, K. Pr. 201 ; destruction ; *lay karün<sup>ü</sup>*, (with dat.) to practise (anything) steadfastly and with ardent devotion, to devote oneself (to any particular practice), 60, 68 ; *lay<sup>e</sup> anun*, to bring (anything) to absorption, to bring (anything) under one's own power by concentration of mind, 82 ; *lay<sup>e</sup> wöthun*, to rise to destruction, to become dissolved into nothingness, 1. Cf. *lay*, 1. Sg. dat. 1, 82 ; *layi-hyuh<sup>u</sup>*, like ardent love, K. Pr. 201.

*lynkhuy*, see *lékhun*.

*layun*, to become absorbed (in the Supreme), to reach final beatitude ; to become dissolved into nothingness ; past m. pl. 3 *lay<sup>i</sup>* (in both meanings), 59.

*ma*, prohibitive particle, used with the imperative. With the interj. *bā*, *ma-bā trāwun*, do not, Sir, let it go, 88. With the pol. impve. *mata*, q. v., is used. Other forms of *ma* are *mau* and *mō*, see *mō*.

*mā*, the interrogative form of *ma*. Used with the imperative it gives practically the force of a negative interrogative future, as in *hēyiv mā*, will ye not buy? i.e. why do ye not buy?, 89.

*mau*, see *mō*.

*mē*, see *bōh*.

*mō* or *mau*, i. q. *ma*, q. v. *mō gārun*, do not seek it, 30; *mau ās*, be not, 36; *bhayē mō bar*, to not feel fear, 72.

*mōchē*, see *mōthū*.

*mad*, m. intoxication; hence, arrogance (one of the six 'enemies', see *lub*), 43; intoxicating liquor, wine, 81.

*mād*, m. a fool, a lout, an ignorant person, 20, 66; sg. dat. *mādas*, 66.

*maidān*, m. a field; sg. dat. *manz maidānas*, in a field, K. Pr. 57.

*mādun*, see *mārun*.

*mudra*, f. name of particular positions or intertwinnings of the fingers, commonly practised in religious worship. They have an occult meaning, and are believed to have magical efficacy; sg. ag. *mudri*, 2.

*muh*, m. illusion (in a religious sense); sg. abl. *muha*, by means of, under the influence of, illusion, 74; sg. gen. f. *muhuc<sup>2</sup>* *māy*, the desire of (i.e. begotten by) illusion, 67.

*muhun*, to suffer illusion, to be deceived; past f. sg. 1, *mushūs*, I was deceived, 13.

*mōjī*, f. a mother, K. Pr. 47; sg. nom. *mōjī* (m. c.), 97; pl. nom. *mājē-kōrē*, mothers and daughters, 92.

*mōkhōt<sup>2</sup>*, adj. released; esp. released from transmigration, saved (in a religious sense), finally emancipated, united with the Supreme; m. pl. nom. *zīwānt<sup>2</sup>* *mōkhāt<sup>2</sup>*, released, or saved, while yet alive, 6.

*mōkti*, f. release from transmigration, final emancipation; sg. abl. *mōkti-dwār*, the gate (or door) of final emancipation, 29.

*makur* or *makor<sup>2</sup>*, m. a mirror; sg. dat. *makaris*, 18; *makuras*, 81.

*mal*, m. dirt, foulness, 18, 31, 49; *mal pyon<sup>2</sup>*, dirt to fall (on anything, dat.), 18.

*mōl<sup>2</sup>*, m. a father; voc. *māli*, O father, used as a title of respect, equivalent to 'Good Sir!' or 'Sir!', 91, 107; K. Pr. 57; *ha māli*, id. 107, also capable of being read as *hamāli*, O burden-bearer!

*mall*, m. a hero, a strong man; sg. ag. *mälli*, 24.

*mēlun*, to be united (with), to become one with, to be absorbed (in, dat.), 1, 68, 105; to be joined (to a person), to be got (by, dat.), to be attained to (by, dat.); 78, 79; *mēlith gāben*,

having become united to go; to go away together, or in a body, 9; (as intensive compound) to become united (to), mingled (with, dat.), absorbed (in, dat.), 11, 29, 30, 69.

Conj. part. *milith*, 1, 9, 11, 29, 30, 68, 69, 105; fut. sg. 3, with suff. 2nd pers. sg. dat. *mēliy*, 78, 79; past m. sg. 3, *myūlū*, 1 (cf. also *myulū* and *myūlū*, 2, s. vv.).

*milawun*, caus. of *mēlun*, to join, unite; conj. part. *milavith*, 69.

*māms*, m. flesh; sg. gen. (m. pl. nom.) *māmsākī*, 81.

*man*, m. the mind, the thinking faculty (Skr. *manas*), 5, 12, 17, 18, 45, 65, 93; K. Pr. 57. This is roughly the meaning of the word, and will suit for the translation of the above passages, but, as a term of Śaiva philosophy, it is not sufficiently accurate. According to Deussen (*Allgemeine Geschichte der Philosophie*, I, 3, p. 490; cf. ib., pp. 58 ff., 352, 374, 604 ff., 648), the functions of the *manas* are that 'on the one hand, it forms the impressions delivered by the organ of cognition (*buddhi*) into conceptions, which are then preserved as finished products of cognition in the *buddhi*. On the other hand, it executes the decisions derived from the *buddhi* by influencing the organs of action'. This technical meaning of *manas* (Ksh. *man*) can be traced in its use in 23, 27, 31, 40, 79, 80, 105.

In L. V. 71, the meaning of *man* is further extended to indicate the exercise of the thinking faculty, careful thought. *Man ratun*, to seize the mind, to bring it under subjection, 55; *swa-man*, one's own mind, 68, 98. In 68, there is a play upon words, *swaman* being also used as equivalent to *sōman* or *suman*, the jasmine.

Sg. dat. *manas*, 17, 31; with emph. *y*, *manasoy*, 23; loc. *mani*, 18, 45; abl. *mana*, 80, 98; with emph. *y*, *manay*, 71; gen. (m. sg. abl.) *manaki*, K. Pr. 57.

*mān*, m. the possession of a good reputation, respectability, 24.

*mandal*, m. a circular disk, 75 (cf. *surya*); a district, locality, 33 (cf. *dwādashānth*).

*mangun*, to ask for, demand; fut. pl. 3, with suff. 2nd pers. sg. dat., *manganay*, they will demand from thee, K. Pr. 56; past part. m. ag., *mong\**, with suff. 3rd pers. sg. ag. and 1st pers. sg. dat., *mong\*nam*, he demanded from me, K. Pr. 150.

*manmath*, m. carnal desire, sexual appetite, 43; i. q. *kām*, see *lub*.

*mānun*, to heed, to look upon as, consider (a thing to be so and so); conj. part. *mōñith*, 73; impve. sg. 2, *mān*, 23; past part. (used as past tense), m. sg. *mōñ\**, 5 (bis).

*mānas*, m. i. q. *man*, q. v., the mind, the thinking faculty, 2; the faculty of imagination (see *man*), 27.

*manush*, m. a man, a human being ; voc. *hā manushē*, O man !, 107 ; *manushē-māms*, human flesh, 81.

*manthār*, m. a religious mystic formula (Skr. *mantra*), 11, 34 (bis), 39, 40, 58. A *mantra* is an aggregation of apparently unmeaning sounds. It has no efficacy unless the utterer is aware of the mystic meaning of each sound, which has to be taught by a *guru*, or spiritual preceptor. By meditating on a *mantra*, with full knowledge, unity with the Supreme is attained.

Sg. abl. *mantra*, 39, 40 ; pl. nom. *manthār*, 34.

*manz*, postpos. governing dat., in ; *pānas-manz*, in myself, 44. In 98, it means 'having reached the middle', and exceptionally governs the abl. (*swamana-sōthi manz*, having reached the middle of the embankment of (the illusions of) my own mind, or *suman-sōthi manz*, having reached the middle of an embankment (furnished) with small bridges). In K. Pr. 57, *manz* precedes the word it governs,—*manz maidānas*, in a field.

*manza*, postpos. governing abl., from among, out of (so many) ; *lachē-manza sāsa-manza*, out of a hundred thousand (or) out of a thousand (only one is saved), K. Pr. 150.

*mār*, m. killing, slaughter ; *māra-būth* (pl. nom.), m. murderous demons, 71.

*mor<sup>u</sup>*, m. a cote (for pigeons or the like) ; sg. abl. *marē* (m. c. for *mari*), K. Pr. 57.

*mrag*, m. a deer ; pl. nom. *mrag*, 47.

*mārg*, m. a way, a path ; *jñāna-mārg*, the path of knowledge, the way to the knowledge of the Supreme, 63 ; *sath-mārg*, the good way, the path of Wisdom, or (alternatively) the seventh road, 82,

*marun*, to die ; inf. sg. abl. *marana brōthay*, even before dying, even before thy death, 87 ; gen. (f. sg. nom.) *maranūn<sup>u</sup>* *shōkh*, the fear of death, 73–76 ; conj. part. *marith*, having died, i.e. after death, 87 ; K. Pr. 56 ; pres. part. *marān*, dying, 83 ; impve. sg. 2, *mar bā*, die, Sir !, 87 ; fut. sg. 1, *mara*, 35 ; with suff. 3rd pers. sg. dat., *maras*, I shall die in it, 68 ; 3, *mari*, 12 ; with suff. 1st pers. sg. gen., *marēn na kūh*, no one belonging to me will die, 35.

*mārun*, to kill, destroy ; met. to reduce to absolute quietism, 49 ; to beat, smite, 83 ; conj. part. *mōritīh*, 43, 77 ; pres. part. *mārān*, 83 ; impve. sg. 2, with suff. 3rd pers. sg. acc. *mārun*, destroy it, 30 ; with suff. 3rd pers. pl. acc. *mārukīh*, destroy them, 71 ; fut. pl. 3, with suff. 2nd pers. sg. gen. *mārinēy* (for modern *māranay*) *pān*, they will kill thy Self, 71 ; past part. m. sg., with suff. 1st pers. sg. ag., *mōrum*, I pacified, 49 ; with suff. 3rd pers. sg. ag., *mōrun*, he killed, 43.

*mūrun* or *mūdun*, to husk grain by trituration in the hand ; hence, met. *kōchē mūrun*, to husk the bosom by rubbing, (of a suckling child) to snuggle or nestle in the bosom, to be at rest in the bosom ; fut. sg. 3, *mūrē* or *mūdē* (m. c. for *mūri*, *mūdi*), 70.

*martuba*, ? m. honour, dignity, 87.

*mas*, m. wine, 104 ; K. Pr. 102.

*mās*, f. an aunt (mother's sister), 97 = K. Pr. 47.

*mashun*, to be forgetful, to forget (in this sense, the verb in the past participial tenses takes the subject in the dative case), 67 ; to be forgetful, to be deluded, to become subject to delusion ; *mashith gašhun*, to become subject to delusion, as ab., 59.

Conj. part. *mashith*, 59 ; past part. m. sg. with suff. 2nd pers. sg. dat. *moṭhuy*, it was forgotten for thee, thou forgottest, 67.

*mushūs*, see *muhun*.

*mast*, m. the hair of the head ; *mast-wāl*, a single hair, 24.

*mata*, prohibitive particle, used only with the polite imperative, do not, 53 (bis), where it has practically the force of a negative interrogative, 'does it not ?'

*maut*, m. death, K. Pr. 56.

*mōlū*, see *mōšun*.

*motu*, m. a madman, 105.

*mōṭhū*, f. the closed fist ; sg. dat. (in sense of loc.) *mōchē*, 24.

*mathun*, to rub, knead, work, squeeze ; past part. f. sg., with suff. 3rd pers. sg. ag., and 1st pers. sg. dat., *mūšhūnam*, he rubbed (a fem. object) into me, 103.

*moṭhuy*, see *mashun*.

*mātru-rūp<sup>i</sup>*, f. (a woman) in the character of a mother, performing the duty of a mother, 54.

*mōtuy*, *mōt<sup>u</sup>yēy*, see *mōšun*.

*mēśū*, f. earth, clay ; met. earthly things, non-spiritual things, 44 ; sg. dat. *mēśe*, 44, where the word is repeatedly used in a double sense, viz. in the above meaning, and also in the sense of *mē tē*, me (and) thee, or *mē tāh*, me (and) thou.

*mōbē*, see *mōšun*.

*mūshūnam*, see *mathun*.

*mōšun*, to remain over and above, to be left remaining ; fut. sg. 3, *mōbi*, with emph. *y*, *mōbiy*, 63 ; m. c. *mōbē*, 11, or *mōbē*, 21 ; past m. sg. 3, with emph. *y*, *mōtuy*, 9, 11, and also with conditional suffix *ay*, *mōt<sup>u</sup>yēy*, 2 ; also *mōlū* for *mōt<sup>u</sup>* (m. c.), past m. sg. 3, in 1.

*māwās*, ? f. the day of the new moon ; old loc. *māwāsē*, 22.

*may* = Skr. *maya*, in *Shiva-may*, consisting only of Śiva, 16.

*māy*, f. love, affection, love for earthly things, delusion, *māyā*, 67; the love of God, K. Pr. 201; *māyi-hyuh<sup>u</sup>*, like the love of God, K. Pr. 201.

*māyē-rūp<sup>i</sup>*, f. (a woman) acting in the character of a deceiver, a Delilah, 54.

*myul<sup>u</sup>*, m. union, identity with; hence, the knowledge of the fact of such identity, 7. Cf. *myūl<sup>u</sup>*, 2.

*myūl<sup>u</sup>*, 1, m. see *mēlun*.

*myūl<sup>u</sup>*, 2, i. q. *myul<sup>u</sup>*, union, identity; esp. union, or identity, with God, 36; see art. *sva*.

*myōn<sup>u</sup>*, *myānuv*, see *bōh*.

*na*, negative, not, 26, 35 (bis), 37, 60 (bis), 77, 90, 98 (bis, and in v. l.), 104, 107 (bis); K. Pr. 18, 102, 201 (many times).

*na . . . na*, neither . . . nor, K. Pr. 46; *na ta*, and not, nor, 96 (bis), 97; K. Pr. 47 (bis), 102; *na . . . na . . . ta*, not . . . nor . . . nor, 15; *na-ta*, otherwise, or else, 19 (ter), 71; K. Pr. 150; *nay* (*na+ay*), if not, see s. v. Cf. *nā*, 1, and *nō*. The negative used with the present impve. is *ma*, and with the pol. impve. *mata*, qq. v. With the fut. impve. *na* is generally used, but cf. *nō*.

*nā*, 1, negative, i. q. *na*, 2 (ter), 9, 11, 12 (ter), 18, 23, 27 (bis), 45 (bis), 47, 55, 59 (quater); *nā . . . nā*, neither . . . nor, 7; *zēn nā zēn*, they are being born (and) they are not being born, i. e. when they are hardly born, immediately on being born, 47.

*nā*, 2, verbal suffix indicating a negative interrogative; *thēnēm-nā*, will it not be cut for me?, 83.

*nō*, negative, i. q. *na* and *nā*, 1; 29 (bis), 31, 41, 67, 70 (bis), 90 (bis); K. Pr. 46. In 70 and 90, *nō* is used with the future impve. Cf. *na*.

*nāb*, f. the navel; a focus, or central point, hence the focus of the body, the *kanda*, or bulb, between the pudendum and the navel, which is the root of the *nādis*, or tubes, through which the *prāna*, or life-wind, circulates. See Note on Yōga, § 5. Sg. abl. *nābi*, 34; *nābi-sthāna*, of the region of the *kanda*, 57. Regarding the heat in the navel, see *prān*, 2.

*nābad*, m. sugar-candy; *nābad<sup>i</sup>-bār*, a load of sugar-candy, 108.

*nēbar*, adv. outside, abroad, 4; K. Pr. 102 (bis); *nēb<sup>a</sup>ra*, from outside, 94.

*nēch*, adj. good, 35 (bis); as adv. well, successfully, fortunately, 37. The more usual form of this word is *nēkt*, cf. Prs. *nēk*.

*nēchatur*, m. a lunar asterism; the season during which the sun, or the moon, is passing through a lunar asterism; hence, a time or moment fixed by astrology, 3.

*nād*, f. a river, 57, 96; K. Pr. 47; sg. dat. *sūt<sup>i</sup> nādi*, (contact) with the river, 57.

*nād*, m. a cry, call, loud sound, 72. For *nāda-bindu* (15), see *bindu*.  
*nādi*, f. a tube, artery, vein; esp. the tubes through which the *vāyu*, or life-winds, circulate. See Note on *Yoga*, §§ 5, 6, 21. There are fourteen of these,—rising from the *kanda*, or region between the pudendum and the navel (cf. *nāb*). Of these fourteen, ten (named *iḍā*, *pingalā*, *susumnā*, *gāndhārī*, *hastijihvā*, *pūsā*, *yakṣavini*, *alambuṣā*, *kuhū*, and *śaṅkhini*) are the principal (hence the *dashē-nādi-wāv* of L. V. 69). The principal vital airs are five in number, viz. *prāṇa*, or upward flowing air, which has its seat in the lungs; *apāṇa*, or downward flowing air; *udāna*, which rises in the throat, and enters the head; *samāna*, which has its seat in the cavity of the navel, and is essential to digestion; and *vyāṇa*, that which is diffused through the whole body. These course through the various *nādis*, and the object of the Śaiva ascetic is to restrain them by *prāṇāyāma*. For this exercise, see Note on *Yoga*, § 21. By it, the *prāṇa* and *apāṇa* are united to the *udāna*. The fire of *udāna* then rises in the central *nādi*, which causes the dissolution of *prāṇa* and *apāṇa*, thus leading to *samādhi*, or consciousness independent of objects (see Translation of *Śivasūtra-vimarsinī*, pp. x and 41). Hence, L. V. 69 mentions the uniting of the winds of the ten *nādis*. In L. V. 80, *nādi-dal* is ‘the collection of *nādis*’, ‘the whole group of *nādis*’. The authoress wishes that she had been able to bring the ten *nādis* under her mental control (by *prāṇāyāma*, &c.), and thus been able to obtain *samādhi*.

*nādor<sup>u</sup>*, 1, m. the stalk of the lotus, which is eaten when cooked with oil and condiments, 89, with play on the meaning of *nādor<sup>u</sup>*, 2.

*nādor<sup>u</sup>*, 2, adj. not firm; hence, worthless, of no value, 89, with play on the meaning of *nādor<sup>u</sup>*, 1.

*nēhāl*, adj. prosperous, favoured, successful, 24.

*nāl*, m. the collar, or neckpiece, of a garment; *nāla raṭun*, to seize by the neck of the coat, hence, to seize forcibly and retain, K. Pr. 102; *nōl’ śrunun*, to cast on the neck (e.g. a garland, or a heavy chain), K. Pr. 102.

*nōl<sup>u</sup>*, m. an unbroken cowry-shell; hence, a small piece of anything, 81; pl. nom. *nālī*, m. c. for *nāl<sup>u</sup>*, 81.

*nām*, m. a name; pl. nom. *nām*, 8. Cf. *nāv*, 1.  
*nimēsh*; m. the twinkling of the eye; sg. abl. *nimēsh’ aśi*, in a single twinkling of the eye, 26.

*namaskār*, m. reverence, adoration, K. Pr. 162.  
*non<sup>u</sup>*, adj. naked; as subst. a naked ascetic, 46; the naked, or bare, body, 88; m. sg. nom. with emph. g, *nonny*, 46; dat. *nonis*, 88. Cf. *nāga*.

n̄end̄aṛ, f. sleep; n̄endri-hoṭu, smitten by sleep, sunk in sleep, 32.

nāṅga, adj. naked; f. sg. nom. with emph. y, nāṅgay, 94. Cf. non<sup>u</sup>.

nēṅga, m. a time, an occasion; sg. abl. aki nēṅgi, on one occasion, once, 50; trayi nēṅgi, three times, 50; sati nēṅgi, seven times, 50.

nanun, to become naked; hence, to become manifest, 4; past f. sg. 3, with suff. 1st pers. sg. dat., nānyēyēṁ, became manifest to me, 4.

naphs, m. the breath; hence, the soul, K. Pr. 150, with emph. y, naphs<sup>ū</sup>y.

nār, m. fire, 97; sg. abl. lōlaki nāra, by the fire of love, 25; sg. gen. (f. sg. nom.), nārūc<sup>ū</sup>, 23.

nūr<sup>ū</sup>, f. the arm; pl. nom. narē lōsam, my arms grew weary, K. Pr. 57; acc. narē ālawañč, to wave the arms (in grief), K. Pr. 57.

nārāṇ, m. Nārāyaṇa, God, the Supreme Being; sg. ag. nārōn<sup>i</sup>, 107; voc. hē nārāṇ, 109 (ter).

nērun, to go forth, to go out (of the house), 3, 92, 102; K. Pr. 57, 102 (bis); to issue (as a result), 23; lal nāv drām, the name 'Lal' issued for me, i.e. I became known as Lal, 49.

impve. pl. 1, nērav, K. Pr. 102 (bis); fut. sg. 3, nēri, K. Pr. 57; with suff. 3rd pers. sg. dat., nērēs, will issue from it, 23; pl. 3, nēran, 92.

past m. sg. 3, drāv, with suff. 1st pers. sg. dat., drām, 49; f. sg. 1, drāyēs, 3, 102.

nāruś<sup>ū</sup>, m. a barbed fishing-spear; nārāśi-chökh, the (very painful) wound caused by such a spear, 23.

nishč, 1, adv. near, close by, 30, 46.

nishč, 2, postpos. governing dat., near; nishč pānas, near myself, 31.

nishč, 3, postpos. governing abl., from; gandana-nishč, from (i.e. by means of) dressing oneself, 27; rasa-nishč ti, (efforts) even from (i.e. beyond) my strength, 48.

nōsh<sup>ū</sup>, m. a destroyer, in wata-nōsh<sup>ū</sup>, a way-destroyer, a highway robber; pl. nom. -nōsh<sup>i</sup>, 43.

nēsh<sup>ū</sup>bōd<sup>ū</sup>, m. one who has no wits, a fool, 83.

nishpath, adj. without trust, unbelieving, 36.

nāsikh, f. the nose; nāsika-pawana-dōr<sup>i</sup>, holding (i.e. borne upon) the vital air that issues through the nose (sc. from the heart) (of the syllable āṁ), 83. See anākath.

nōsar, f. deep sleep, 32.

nāth, m. a lord, a chief; sg. voc. nātha, O Lord!, 7; kamalaza-nāth, the lord who was born in a lotus, i.e. Brahmā, 8;

*sura-guru-nāth*, the lord of the chief of the gods, i.e. the Supreme Siva, 5, 65 (cf. *guru*).  
*nēth*, adv. perpetually, continually, 65; with emph. *y*, *nēthay*, 46. Cf. *nityē*.  
*nāty*, m. dancing; *nātē-ras*, the pleasure of watching dances, 73.  
*nityē*, adv. i. q. *nēth*, q. v., 45.  
*nabun*, to dance; inf. *hyotum našun*, I began to dance, 94.  
*nāv*, 1, m. a name, 15, 49; *har-nāv*, the name of Hara, 98. Cf. *nām*.  
*nāv*, 2, f. a boat, a ship, 107; sg. dat. *nāvi lamun*, to tow a boat, 106; *nāwa-tār*, the act of ferrying a person in a boat, 98 = K. Pr. 18.  
*now<sup>u</sup>*, adj. new; with emph. *y*, continually new, ever new and new, 93 (bis); so *nawam-nowuy* (fem. *nawam-nūw<sup>üy</sup>*), ever new and new, 93 (m. and f.).  
*nāoun*, to scrub, scour, clean; past part. m. sg. with emph. *y*, *nōwuy*, 93.  
*nay*, a compound of *na*, not, and *ay*, if; if not, K. Pr. 46.  
*nyūl<sup>u</sup>*, adj. dark blne: (also) green; hence, (of vegetation) green and luxuriant, 36.  
*niyēm*, m. a fixed rule or law. — *karun*, to make a vow as to a future rule of conduct, 87.  
*nyun<sup>u</sup>*, to take; *kađith nyun<sup>u</sup>*, to take out, to take forth, K. Pr. 57; fut. pl. 3, *nin*, with suff. 2nd pers. sg. dat. *ninanay* (apparently for *ninay*), they will carry thee (forth), K. Pr. 57.  
*niz*, adj. own, one's own; *niza-swarūph*, the nature of what is one's own, the nature of Self, 67.  
*pad*, 1, m. a position, site; *parama-pad*, or (77) *paramu pad*, the Supreme Siva, 10, 77, 78, 79. See *param*.  
*pad*, 2, m. a verse of poetry, such as Lallā's own verses; pl. nom. *pad*, 76; dat. (for loc.) *padan*, 84.  
*paida*, adj. created, produced; — *karun*, to make (for oneself), 99 = K. Pr. 46.  
*padun* or *parun*, to read; to study, 36; to recite, give forth (e.g. a stream of abuse), 18, 21.  
 Conj. part. *parith*, 36; impve. sg, 3, with suff. 1st pers. sg. dat., *pādiñēm* or *pāriñēm* (modern Ksh. would be *-nam*), 18; pl. 3, with same suff., and with identical form, 21.  
*pauh*, m. the month Pausa (Dec.-Jan.). It is the month in which the leaves fall. Sg. gen. (m. sg. abl.) *pauhanī wāwa*, (leaves falling) with the wind of Pausa, 83.  
*phōkh*, m. expelling breath from the mouth with the lips contracted, blowing a long puff; sg. dat. *phōkas*, 41.

*phal*, m. fruit, a crop or harvest of grain, 86 (see *phol*);  
*phal-hond<sup>u</sup>*, a fruit-ram, a large ram fattened on fruit, 77.

*phol<sup>u</sup>*, m. a single grain, or a small quantity of any kind of grain or seed; nsed —. *sārī-phol<sup>u</sup>*, a single mustard-seed, 47; in *phal-phol<sup>u</sup>*, 86, *phol<sup>u</sup>* means simply 'grain', and defines *phal*. *Phal* means any fruit, and *phol<sup>u</sup>* defines it as grain.

*pahōl<sup>u</sup>*, m. a shepherd; *pahāli-roast<sup>u</sup>*, shepherdless, 108.

*phalun*, to bear fruit; cond. past sg. 3, with suff. 2nd pers. sing. dat., *phalihiy* (mod. Ksh. would be *-hiy*), 66.

*pholun*, to blossom, to bloom; fut. sg. 3, with suff. 2nd pers. sg. dat., *phöliy*, K. Pr. 46.

*phālav*, m. the set of shutters used for shutting up a shop; *phālav dyun<sup>u</sup>*, to shut up (shop, dat.), K. Pr. 102.

*pholawun<sup>u</sup>*, n. ag. that which blossoms, flowering; f. sg. nom., with emph. *y*, *pholawūn<sup>u</sup>y*, 96 = K. Pr. 47.

*phērun*, to return, come back (to a place, or to one's senses), 51, 89; to rest from work, take a holiday, 12. In 89, the 'returning' is in two senses, either 'coming back (to the market)', or 'coming (to my senses)'. Conj. part. *phirith*, 51, 89; fut. sg. 3, *phēri*, 12.

*phirun*, to cause to revolve or to cause to come back; to turn over (of a washerman turning over clothes in the wash), 103; to reverse, cancel, 107; to ply (scissors), 103; conj. part. *phirith*, 107; past part. f. sg., with suff. 3rd pers. sg. ag. and 1st pers. sg. nom., *phirūnas*, 103; with suff. 3rd pers. sg. ag. and 1st pers. sg. dat., *phirūnam*, 103.

*phut<sup>u</sup>run*, to break (trans.); past part. m. pl., with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat., *phut<sup>u</sup>rīnas*, 26.

*pōj<sup>i</sup>*, see *pālun*.

*pōkh*, m. mud, a slough, 74.

*pak<sup>u</sup>ch*, m. the wheel (of a vehicle), pl. nom. *pakk<sup>u</sup>ch*, 26.

*pakun*, to move forward, progress; inf. *pakun gaśhē*, one has to progress, 19; fut. sg. 3, with suff. 2nd pers. sg. dat. *paky*, 107.

*pakawun<sup>u</sup>*, n. ag. one who progresses; (of a river) flowing on, K. Pr. 47; f. sg. nom., with emph. *y*, *pakawūn<sup>u</sup>y*, K. Pr. 47.

*pal*, m. flesh, used in offering to a god, 10; *al-pal*, wine and flesh for a *Kaula* offering. In modern Ksh. the compound *al-pal* is used to mean 'wine, flesh, &c.', i.e. the five things commencing with *m* used in the *kaula* (not Lallā's seat) worship of Siva. The five 'm's' are *madya*, wine; *māṁsa*, flesh; *matsya*, fish; *mudrā*, special attitudes; *maitrūna*, sexual intercourse. Hence, in modern language, *al-pal* commonly means any vile or utterly impure food.

*palān*, m. a saddle (of a horse); sg. dat. *palāng*, 14.

*pālun*, to protect; hence, (of instruction or directions) to keep, to follow faithfully; past part. f. sg. *pōjī* (mod. Ksh. *pōjū*), 62.

*pan*, 1, m. a leaf; pl. nom. *pan*, 83.

*pan*, 2, m. thread, sewing-thread; sg. abl. *pana*, 106.

*pān*, 1, the human body; voc. *pāna*, K. Pr. 57. In 44, the sg. dat. *pānas* is used with a double meaning, as the dat. of this word, and also as the dat. of *pāna*, self. See *pāna*.

*pān*, 2, m. i. q. *pāna*, the self, oneself, 5, 7, 71; *panun<sup>u</sup> pān*, one's own self, one's own personality, 62, 82, 85.

*pāna*, self, oneself; myself, 31, 44 (bis), 60, 61; thyself, 44, 66; himself, he himself, 33, 59, 72; with emph. *y*, *pānay*, he himself, 33, 59; sg. dat. *pānas*, to myself, 61; for thyself, for thine own benefit, 66; *nishē pānas*, near myself, 31. In 44, *pānas* has three times a double meaning. It may here be the sg. dat. either of *pān*, the body, or of *pāna*, self. Thus, *pānas lōgith*, having applied (earth) to my body, or having become absorbed in thyself; *pānas-manz*, (I saw earth) on my body, or (I saw thee) in myself; *pānas dyutum*, I gave to my body, or gave to myself.

*pēn*, see *pyon<sup>u</sup>*.

*pōñi*, for *pōñi*, in *pōñi-pānas*, for myself, 60.

*pon<sup>u</sup>*, m. a wedge, a peg; pl. nom. *pāñi*, 66.

*panca*, card. five, in *panca-gindī*, the five *indriyas*, or organs of sense, 79. The Skr. form of *pāñs*, q.v.

*pōndūn*, to sneeze; fut. sg. 3 (in sense of pres.), *pōndī*, 46.

*pandith*, m. a learned man; esp. a *guru* or spiritual preceptor, 3.

*pāndav*, m. pl. the Pāndavas, the five heroes of the *Mahābhārata*.

Their mother was Queen Kuntī. At one time, being reduced to great distress, she is said to have taken refuge in a potter's house, and to have passed as the maternal aunt of his children. Pl. gen. (f. sg. nom.) *pāndava-hūnzū möjū* (or *mōjī*, m. e.), the mother of the Pāndavas, 97 = K. Pr. 47. See *krojū*.

*panun<sup>u</sup>*, pron. adj. one's own, 55, 62; my own, 3, 82, 85, 104; thy own, K. Pr. 57; his own, 45; with emph. *y*, *panunay*, 62, 85, 104; m. sg. abl. *panazi*, 3; K. Pr. 57; f. sg. dat. *panazē*, 45; *panun<sup>u</sup> pān*, one's own self, one's own personality, 62, 82, 85.

*pānt* or *pōñā*, card. five, 77 (*pōñā*); pl. dat. *pōñden*, 95; *pāntan*, K. Pr. 47. There are five *bhūtas* (77, 95, see *bhūt*, 2); five *prāṇas*, or vital airs (95, see *prān*, 2); five *jāñāndriyas*, or organs of sense, and five *karméndriyas*, or organs of action (95, see *gund<sup>u</sup>*). Cf. *panca*.

*pōñ*, m. a virtuous action (the opposite of *pāp*, sin), 62, 79; sg. abl. *pōñd*, 62.

*pōñu*, m. water, 24, 42, 47, 106; pl. nom. *pōñi*, 42.

*pūñu*, f. a hedge (round a garden), 63.

*pāph*, m. a sin, a sinful act (opposite of *pōñ*); sg. abl. *pāpa-pōñē-bōjī*, he who obtains the fruit of his sins and virtuous acts of a former life, 62. See *bōjī*.

*papun*, to ripen, to become ripe; fut. pl. 3, *papan*, 92.

*par*, 1, adj. another than oneself, 5, 7.

*par*, 2, m. He Who is Supreme, the Supreme Deity, 59; *swa-para-vēśār*, meditation on oneself and on the Supreme, or on the Supreme Self, 59, but see art. *swa*.

*par*, 3, a wing; pl. nom. *par*, 99 = K. Pr. 46.

*pairiv*, see *pūrū*.

*purā*, see *kandā-purā*.

*pūrū*, m. a foot; pl. abl. *pairiv*, on one's feet, 38.

*probhū*, m. a lord; hence, the Supreme Deity, 64.

*parudū*, m. a stranger, some one else, a person with whom one has no connexion; pl. dat. *paradēn*, 92.

*prah*, f. adoring love, (to God) 105, (or for the world) 83; sg. dat. (in sense of instr.), *prahē* (m. c. for *prahi*), 105.

*prakṛēth*, f. *prakṛti*, i.e. (in Śaivism) primal matter (as opposed to spirit), primitive non-intelligent being, the root of all feeling, affection in the widest sense of the term, as experienced by the *puruṣa*, or individual soul (see *Kashmir Shaivism*, fasc. i., pp. 50, 89), 25; the nature of anything, 57. See Note on *Yōga*, § 1.

*prakāsh*, m. light, illumination, 4, 6, 9, 35, 82; K. Pr. 201 (ter); *bōdha-prakāsh* (35) or *jñāna-prakāsh* (6), the illumination of knowledge; *prakāshē-sthān*, the place of illumination, i.e. the stage of attainment of true wisdom, 82; sg. dat. *prakāshēs*, 6.

*paralōkh*, m. the future world, the life after death; sg. dat. *paralōkas* (in sense of loc.), 75.

*param* or (77) *paramu*, adj. Supreme; *parama-gath*, the way of the Supreme, final beatitude, 103; *parama-pad* (10, 78, 79), the position of the Supreme, or *paramu pad* (77), the supreme position, hence, final beatitude; hence, also the Supreme Śiva (10, 77, 79); *parama-Shiv*, the supreme Śiva (gen. -*Shiwunū*), 58.

*paramēshwar*, m. the Supreme Lord, God; sg. voc. *paramēshwarā*, 56.

*prān*, 1, m. an onion, 89, 90, in both cases with a double meaning, referring also to *prān*, 2. So, with similar double meaning, *prāna-tūr*, a thief of onions, or the thief of my vital breath, 101.

*prān*, 2, m. the vital breath (in 89, 90, 101, this word is used with a double meaning, in the sense of 'vital breath', and

also in the sense of *prāṇ*, 1, an onion); hence, life, the body as a living entity, 90 (ter).

According to Hindū scriptures there are five principal vital airs (*vāyu*) in the body, viz. *práṇa*, *apána*, *samāna*, *udāna*, and *vyāna*. See Note on *Yoga*, §§ 2, 16. Of these, two (*práṇa* and *apána*) are referred to by Lallā. There are also five secondary vital airs, or *upapráṇa*, named *nāga*, *kürma*, *kṛkala*, *dēvadatta*, and *dhananjaya*, respectively.

According to the *Mahābhārata* (xii, 6844 ff.) *práṇa* resides within the head, and, with the heat that is there, causes all kinds of exertion. The *práṇa* is the living creature, the universal soul, the Eternal Being, the Mind, Intellect, and Consciousness of all living creatures, &c. Thus, the living being is, in every respect, caused by *práṇa* to move about and exert himself.... The heat, residing between *apána* and *práṇa* in the region of the navel (cf. L. V. 57), operates, with the aid of these two breaths, in digesting all food that is taken by a living creature. There is a tube beginning from the mouth and ending in the anal canal. From this main tube numerous subsidiary tubes branch out in the bodies of all living creatures (see art. *nādi*). In consequence of the rush of the several breaths (the ten just mentioned,—see also below), these breaths mingle together. The heat that dwells in *práṇa* causes digestion. . . . The *práṇa*, bearing a current of heat, descends from the head downwards to the extremity of the anal canal, and thence is pushed upwards again. Coming back to its seat in the head, it once more sends back the heat that it bears. . . . The main tube leading from the mouth to the anus is the path by which *Yogins* succeed in attaining to the Supreme by holding the soul within the brain (Sörensen's *Index to the Mahābhārata*, s. v. *práṇa*).

The above is the account given in the *Mahābhārata*. Later accounts describe the five principal airs as follows:—*práṇa* is the upward flowing air which has its seat in the lungs, and is exhaled through the mouth and nose (L. V. 57 accounts for its heat by stating that it rises from the region of the navel: see *nāb*); *apána* is the downward flowing air, which is expelled from the anus; *udāna* is that which rises in the throat, and enters the head; *samāna* is that which has its seat in the cavity of the navel, and is essential to digestion; and *vyāna* that which is diffused through the whole body. These course through the various tubes, or *nādis*, and the object of the Saiva ascetic is to restrain them, the process being called *práṇyāma*. For the methods by which this process is carried out, see Note on *Yoga*, § 21.

The main object is to bring *prāṇa* and *apāṇa* under complete control, as stated in L. V. 26. Cf. *pawan*, which Lallā uses as equivalent to *prāṇa*. On the whole subject, see Deussen, *Allgemeine Geschichte der Philosophie*, I. 2, p. 248; 3, p. 70.

Reference has already been made to L. V. 26 and 57. In 89 (in one meaning) people are invited to take, or grasp, the vital breath (so as to bring it under control). In the other meaning, they are invited to buy onions (*prāṇa*, 1). In 90, the word *prāṇa* has, perhaps, the more general sense of the ordinary breath of life, or one's own body as a living being. In 101, *prāṇa-tūr* may be translated 'a thief of onions', and also 'the thief of vital breath', i.e. the worldly temptations which prevent the proper control of the *prāṇa*. In 69, *wāv*, wind, is used, as a synonym of *prāṇa*, for the vital airs.

*prōñu*, adj. old, of olden time; f. sg. nom. *prōñū*, 63.

*pairun*, to put on (clothes); conj. part. *pairith*, 76.

*pūrun*, to fill; hence, to inhale breath (37) in the process of *prāṇyāma*; see *prāṇa*, 2; conj. part. *pūrith*, 37.

In Sanskrit, the process of inhalation is called *pūraka*, while the retention, or 'bottling up' of the inhaled breath is called *kumbhaka*. See Note on *Yoga*, § 21, and *kumbu*.  
*pārīnēm*, see *padun*.

*pranav*, m. the name of the mystic syllable *ōṁ*, see *ōṁ* and *anāhath*; sg. gen. (m. sg. ag.) *pranawākī*, 76.

*prārun*, to wait for, await; pres. part. *prārān*, 83.

*prasonu*, adj. pleased, gratified; *tas prasonu*, pleased with him, 65.

*parith*, see *padun*.

*pruthiwónu*, adj. of or belonging to the earth, 52.

*prathuy*, adv. implying distribution; *prathuy tirthan*, (going) to every holy place, going from one holy place to another, 36.  
*partun*, m. recognition, 58.

*pairiv*, see *pūrū*.

*prawād*, m. a proclamation, a crying out; — *karun*, to cry out, make proclamation, 89.

*prāwun*, to obtain; fut. sg. 2, *prāwakh*, 29; past part. sg. f. with suff. 1st pers. sg. ag., *prōvūm*, I obtained (f. obj.), 103.

*pravēsh*, m. entering, entrance, 2.

*parwāz*, ?f. flying, flight; *parwāz tul*, take wings and fly, 99 = K. Pr. 46.

*paryōkk*, m. a bed; *tūla-paryōkk*, a bed (stuffed) with cotton, i.e. a luxurious bed, 73.

*prazalun*, to become lighted, to be set alight (of a lamp); 2 past, m. sg. 3, *prazalyōv*; with suff. 1st pers. sg. dat., *prazalgōm*, became lighted for me, 4.

*parzānun*, to recognize ; pol. impve. sg. 2, with suff. 3rd pers. sg. acc., *parzātan*, recognize him, 46 ; fut. sg. 3, with suff. 3rd pers. sg. dat. (for acc.), *parzānēs*, he will recognize him, 14 ; past part. m. sg., with suff. 1st pers. sg. ag., *parzōnum*, I recognized, 7.

*pāsh*, m. a net ; sg. dat. *pāshēs*, 6.

*pōsh*, m. a flower ; sg. gen. (f. sg. abl.) *kapasi-pōshēcē*, 102 ; pl. nom. *pōsh*, 42, 45.

*posh<sup>u</sup>*, m. a beast, an animal (as distinct from man), esp. a beast offered in sacrifice (see *lāmā*), 63.

*push<sup>u</sup>*, m. a florist, a professional garland maker, 39, 40. The fem. of this word is *pushōñū*.

*pashun*, to see, 20, 59, in passive sense, to be seen, to be recognized (as so-and-so), 16 ; conj. part. *pashith*, 20, 59 : fut. (or old present), sg. 3, *pashi*, or, with interjection ā added, *pashyā*, 16.

*pushōñū*, f. a female florist, see *push<sup>u</sup>* ; m. c. *pushōñī*, 39, 40.

*pushērun*, to make over (anything to anybody) ; inf. or verbal noun, *pushērun*, 61. In mod. Ksh. this verb is *pushērun*.

*pata*, adv. afterwards, behind ; *pata rōzun*, to remain behind, to survive, 67 ; *pata pata*, behind behind, i.e. continually behind ; i.e. following after a person, dogging his footsteps, K. Pr. 56, 57.

*pētā*, see *pyon<sup>u</sup>*.

*pot<sup>u</sup>*, adj. of or belonging to the back, rear, back ; although an adj., this word does not change for gender when in agreement with a fem. noun, as in the phrases *pot<sup>u</sup> kāth* back-word, i.e. backbiting, *pot<sup>u</sup> kamōy<sup>i</sup>*, secret income, and so on. Similarly in L. V. 105 we have *pot<sup>u</sup> xūn* (f.), the end of the moonlight, i.e. the last hours of the night.

*path*, 1, ? m. a path, a way ; sg. abl. *amara-pathī*, on the path (leading to) immortality, i.e. on the path of reflection on the Self or Ego, 70.

*path*, 2, adv. behind ; in *path-kōl<sup>u</sup>*, of or belonging to the time behind, i.e. of or belonging to former times ; sg. abl. *path-kāli*, in former times, 91.

*pañk*, m. a pavement, the floor of a flagged area ; sg. dat. *pañcas*, 52.

*pēt<sup>h</sup>*, 1, adv. on the back, upon, 14, 15.

*pēt<sup>h</sup>*, 2, postpos. governing dat. on, upon ; with emph. g, *dōbī-kañē-pēt<sup>h</sup>ay*, on a washerman's stone, 103. Sometimes, in frequently used phrases, *pēt<sup>h</sup>* does not govern the dat., but is simply compounded with the governed word, as in *bar-pēt<sup>h</sup>*, on (i.e. at) the door, K. Pr. 102.

*pēt<sup>ha</sup>*, 1, adv. from above ; *pēt<sup>ha</sup> bōna*, from above (and) from below, from top to bottom, 17.

*pēṭha*, 2, postpos. governing abl., from above, from ; *brahmāndā-pēṭha*, (down) from the *Brahma-randhra* (see *brahmānd*), 57 ; *yēna-pēṭha*, from which (time), i.e. since, 93.

*pīṭhis*, see *pyūṭh<sup>u</sup>*.

*pēṭarun*, m. the burden, or responsibility, of carrying out any duty, 61.

*pabun*, to be trusting, to trust (a person, dat.), to show trust in, 104 ; esp. to show trust in a person by lending him money, to give a person credit, 27 ; past m. sg. 3, *pōṭ<sup>u</sup>*, 27 ; f. sg. 1, with suff. 3rd pers. sg. dat., *pūḍ<sup>u</sup>sas*, 104. Note that this verb is intransitive.

. *pawan*, m. air, the vital breath (see *prān*, 2), 37, 42 ; sg. dat. *pawanas*, 17 ; abl. *nāsika-pawana-dör<sup>i</sup>*, holding (i.e. borne upon) the vital air that (starting from the heart) issues through the nose, 33 ; *pawana-sötiy*, by means of the vital air (i.e. by means of suppressing the vital air), 25.

*piwun*, to drink ; past part. m. sg., with suff. 1st pers. sg. ag., *pyuwum*, I drank, 81.

*pay*, m. milk, 54.

*pēyē*, *pēyē*, see *pyon<sup>u</sup>*.

*pyōdil*, m. the conduct, or behaviour, of a *pyāda* (lit. footman), or government messenger, who is looked upon as making his money by oppression, lying, and cheating ; hence, wickedness generally, K. Pr. 46.

*pyōm*, see *pyon<sup>u</sup>*.

*pyon<sup>u</sup>*, to fall, 18, 32 (sleep fell), 47, 88 (the sword will fall) ; to fall (to, dat.), to apply oneself (to anything), to become engaged (in anything), 28, 45 ; to befall, happen, 67, 74, 84, 85, 87, 108.

pol. impve. sg. 2, *pēṭā* (m. c. for *pēṭa*), 28 ; fut. impve. *pēṭē* (m. c. for *pēṭi*), 45 ;

fut. sg. 3, *pēyē* (m. c. for *pēyi*), 18 ; with suff. 2nd pers. sg. dat., *đētas pēyi*, it will happen (i.e. come) to thy memory, 87 ; *pēyi*, (the sword) will fall (on) thy (body), 88 ; pl. 3 (old present), *pēz*, they fall, 47 ;

past. m. sg. 3, with suff. 1st pers. sg. dat., *pyōm*, 84, 85, 108 ; f. sg. 3, *pēyē*, 32 ; with suff. 2nd pers. sg. dat., *pēyi* (for *pēyē*), happened to thee, 67, 74.

*pāyir<sup>u</sup>*, f. a stirrup ; pl. dat. *pāyirē*, 14.

*pyūṭh<sup>u</sup>*, m. a pedestal, a throne ; sg. dat. *pīṭhis*, 52.

*pyuwum*, see *piwun*.

*pēyi*, see *pyon<sup>u</sup>*.

*pēṭē*, see *pyon<sup>u</sup>*.

*pūz*, f. worship, ceremonial adoration ; sg. dat. *pūzi*, 78, 79 ;

*pūz* (m. c.), 39, 40 ; *pūz karśān<sup>u</sup>*, to offer worship (to, dat.) to worship, 17, 21.

pāzān, m. the performance of ceremonial worship, worship, 22.

rē, interj. O !, 3 (here pleonastic).

racyēyē, see rātun.

rūdūkh, see rōzun.

rāh, m. Rāhu, the demon of eclipse, 22.

ruhun, m. garlic, 89, 90, in both cases with a pun on the word ruh, soul or spirit (Ar. rūh).

rājy, m. a kingdom, the ruling of a kingdom ; rājy hyon<sup>u</sup>, to take ruling, to undertake the rule of a kingdom, 12 ; sg. dat. rājēs bōj<sup>i</sup>, one who gains a kingdom, 62.

rākh, f. a line ; met. a path or way as narrow as a line, 107 ; sg. dat. karmanē rākhi (written) in the line of fate,—an allusion to the lines of fate supposed to be inscribed on a person's forehead on the 6th night after birth, 107.

rum, m. a hair of the down of the body ; used met. to indicate a very small quantity or an instant of time ; pūg<sup>u</sup>sas na rumas (sg. dat.), I did not trust in him by a single hair, or for a single instant, 104.

rainī or rōnī, f. a queen ; hence, in voc. rainyā, (politely) O Lady !, 10.

rang, 1, m. the stage of a theatrical performance ; hence, a theatrical performance ; pl. dat. (in sense of gen.), rangan, 81.

rāng, 2, m. mode, manner, fashion ; kyutk<sup>u</sup> rang, of what kind of fashion ?, 84, 85.

rīnz<sup>i</sup>, see ryānz<sup>u</sup>.

rāñ<sup>u</sup>, f. a wife, a man's wife (from the point of view of the husband) ; sg. dat. rāñc hyuk<sup>u</sup>, like a wife, K. Pr. 201 ; pl. nom. rāñc, K. Pr. 102 (quater).

rūpi, adj. used —°, possessing the appearance of, acting in the character of, in bhāryā-rūpi, acting in the character of a wife, 54 ; mātru-rūpi, in the character of a mother, 54 ; māyē-rūpi, in the character of earthly love, 54 ; zada-rūpi, acting in the character of inanimate nature, stolid like an insentient block, 20.

rūpl, m. shape, bodily form, 15.

ras, m. juice, sap, liquor, essence, distillate, 40 ; a person's essence, his power, energy, 48 ; charm, pleasure, delight ; nālē-ras, the delights of (watching) dancing, 78.

Sg. abl. nālē-rasa, (water it) with the essence of the moon, i.e. with nectar, 40 ; rasa-niālē-si, (I exerted myself) even beyond my natural power, 48.

rāsun, f. the tongue ; sg. abl. rāsunī, (uttered) by the tongue, 58.

*rost*<sup>u</sup>, adj. suff. signifying ‘devoid of’; *lägi-rost*<sup>u</sup>, one who is without (selfish) aim, disinterested, 61, 65; *pahäli-rost*<sup>u</sup>, shepherdless, 108.

*rasayén*, m. an elixir, a magic potion, 80.

*rot*<sup>u</sup>, adj. good, beautiful, excellent; m. pl. nom. *rät<sup>i</sup>*, 51.

*räth*, f. night, 42; *dän räth* (55, 91), *dän kyöh räth* (3, 5, 65), or *dän kyäwu räth* (19), day and night, always, continually, without surcease.

*rathu*, m. a chariot, 73.

*raṭun*, to seize, grasp, take hold of, 3, 4, 24, 26, 101, 104, 107; K. Pr. 102; to seize, to bring into subjection, 55, 80; (of a road) to seize, to enter (a road) and follow (it) diligently, 82; *hëth raṭun*, having taken to seize, i.e. to hold, 69.

Conj. part. *raṭith*, 55, 104; *raṭith zänun*, to know how to seize, &c., 26, 80.

Past part. 1, m. sg. *rot*<sup>u</sup>, 24; with suff. 1st pers. sg. ag. *roṭum*, I seized, &c., 4, 69, 82, 101; also with suff. 3rd pers. sg. dat. *rot<sup>u</sup>mas*, I grasped it, 3: abl. *ami raṭi*, by this which had been grasped, i.e. by grasping this, 107.

Past part. 2, f. sg. *racyéyé*, K. Pr. 102.

*rōbun*, to be preferred, to be liked; fut. (pres. subj.), sg. 3, *rōbē* (m. c. for *rōbi*), 21.

*rav*, 1, m. a sound, an utterance, 33. See *anähath*.

*rav*, 2, m. the sun, 16, 53.

*räwun*, to be destroyed, be lost; inf. obl. *räwan-tyol*<sup>u</sup>, lit. the blister caused by the destruction (of something desired), hence, an intolerable pain, 108; past, m. sg. 3, *rōw<sup>u</sup>*, 66; past conditional, sg. 3, *rävihö*, 95.

*ryünz<sup>u</sup>*, a ball (the toy made of lac); pl. nom. *rinz<sup>i</sup>*, 66.

*raz*, f. a rope; sg. dat. (for acc.) *razi*, 95.

*ruz*, ?f. a disease, 8. See *bhav*.

*räza-döñ<sup>u</sup>*, f. ?the work of a *räz* (plasterer), ?plastering; sg. dat. *täza-däñc*, 85. The meaning of this word is now unknown, and that given here is a mere suggestion.

*räza-hams*, m. a swan (said to have a beautiful voice), 86.

*razan*, ?f. the night, 22.

*rözun*, to remain (in one place), abide, stay, 65; to remain, to remain concealed, to keep oneself hidden, 44; to remain over and above, to be left over, to survive, 2, 67; *buskyär* *rözun*, to remain careful, to take care, K. Pr. 46.

Conj. part. *rüzitk*, 65; impve. sg. 2, *röz*, K. Pr. 46; fut. sg. 3, with suff. 2nd pers. sg. dat., *röziy*, it will remain for thee (after death), 67; pl. 3, *rözan*, 2 (old present); past. m. sg. 2, *rüdzakki me*, thou remainedst hidden from me, 44.

*sab*, adj. all (a Hindī word, the Kāshmīrī word being *sōr<sup>u</sup>*, q.v.), 16.

*sāban*, f. soap, 103.

*sād*, m. eating with relish, tasting, enjoying, 90; hence, met., the true enjoyment, the pure happiness (begotten by the discrimination between that which is transient and that which is eternal), 45, 90 (with double meaning, i.e. both lit. and met.); sg. abl. *sāda*, 45.

*sādā*, adv. always, continually; with emph. *y*, *sādōy<sup>i</sup>*, 7.

*sēda*, adv. straightly; hence, with straight mind, attentively, heedfully, carefully, 91.

*sadbhāv*, m. pure devotional love, loving trust; sg. abl. *-bhāwa*, 45. Cf. *bāv*.

*siddh*, c. g. a holy person who has attained to one of the stages of beatitude; voc. *siddha-māli siddhō*, O respected Saint! (see *mōl<sup>u</sup>*), 91.

*sōdār*, m. the sea, the ocean; sg. dat. *sōdāras*, of (or to) the sea, K. Pr. 46; in the ocean, 106; abl. *bhava-sōdāri-dār*, the current (or tide) of the ocean of existence, 74.

*sādōy<sup>i</sup>*, see *sādā*.

*sagun*, that which has properties, the material (as opposed to pure spirit), the material universe, 1.

*shē*, see *shēh*.

*soh<sup>u</sup>*, m. a money-lender, 27.

*suh*, see *tih*.

*shūba-wōn<sup>u</sup>*, adj. possessing beauty, adorned; m. sg. dat. *-wōnis*, 52.

*shēh* (13) or *shē* (25), card. six; ag. sg. *shēy<sup>i</sup>*, by (a group of) six, 13; pl. dat. (for gen.) *shēn*, (a lord) of six, 13.

The number six has various mystic meanings. Thus, there are six attributes of the Deity, viz. (1) *svavajñatā*, omniscience, (2) *trpti*, contentment, (3) *anādi'bodh*, having perception from eternity, (4) *svatantratā*, absolute independence, or absolute self-sufficiency, (5) *nityam-alaptasakti*, having potency that is incapable of being diminished, and (6) *ananta'sakti*, omnipotence. There are six enemies, or sins which impede union with the Supreme. For a list of these, see *tēb*. There are six *śrīnis*, or human infirmities, viz. (1) *sōka*, grief, (2) *māha*, delusion, (3) *jara*, old age, (4) *marana*, death, (5) *kṛudh*, hunger, and (6) *pipāsā*, thirst. There are six *avasthās*, or periods of human life, (1) *śitulva*, babyhood, (2) *bēlga*, childhood, (3) *kaumāra*, youth, (4) *yaṣṭava*, puberty, (5) *tīrṇya*, young manhood, and (6) *vārdhakya*, old age. Some omit numbers 1 and 5, and have only four periods, translating *yaṣṭava* by 'manhood'. All these sextets are referred to in 13. There are, further, six

*vikāras*, or changes of condition, in a man's life, indicated by the six verbs, *asti*, he exists ; *jāyate*, he is born ; *vardhatē*, he grows up ; *vipariṇamatē*, he is developed ; *apakṣiyatē*, he declines ; and *naśyati*, he is destroyed (82).

In 25 and 82, reference is made to the six *cakras*, or circles, regarding which, see Note on *Yōga*, §§ 9, 13 ff.

*shēhol<sup>u</sup>*, 1, m. coolness ; *shēhol<sup>u</sup>* *karun*, to make coolness, to cool oneself, K. Pr. 102.

*shēhol<sup>u</sup>*, 2, adj. cool ; f. sg. nom. *shēhūj<sup>u</sup>*, K. Pr. 102.

*shōkh*, f. fear, apprehension, 73-6.

*shēkun*, to fear, to be afraid ; impv. fut. *shēkizi*, 70.

*shēkath*, f. the *śakti*, or energetic power of a deity, conceived as the female consort of the latter ; esp. in these poems, the Śakti of Siva. She is the immanent aspect of Siva, i.e. the aspect in which he pervades the universe. She is not in any way different from, or independent of, the Supreme Siva, but is one and the same with him. She is immanent in every human being, and has herself an infinite number of aspects or modes. In order to obtain final emancipation, it is necessary to grasp the fact of her essential oneness with the Supreme, 68 ; *Shiva-shēkath*, Siva and his Śakti, 2.

*shēl*, f. a large stone, a rock, 52 (ter).

*shil*, m. good behaviour, right conduct, 24.

*sōhil*, ? m. the seashore, K. Pr. 46.

*shēm*, tranquillity, quietism, quietude, absence of passion, 71 ; *shēm-dam*, quietude and self-restraint ; sg. abl. *shēma-dama-kriyē-pūn<sup>u</sup>*, the hedge of holy acts joined to quietism and self-restraint, 63.

*sō'ham* (90), a Sanskrit formula meaning 'I am He', or 'I am That', and expressing the identity of the soul with the Supreme. With the letters reversed, it becomes *haṁsa*, which is used as a mantra, or mystic formula. See *haṁsa*, 2.

*shēmbhu*, Sambhu, a name of Siva ; sg. dat. *shēmbhus*, 45.

*shēmun*, to be quiet, to be at peace, 27 ; (of water) to be at rest (and gradually soak away), 106 ; pres. part. *shēmān*, 106 ; fut. sg. 3, *shēmi*, 27.

*shēnkar*, m. Saṅkara, a name of Siva, 25 ; *shēnkar-svātma*, Siva (recognized as) one with Self, 39, 40 ; *shēnvara-bhūt<sup>u</sup>*, one who is full of devotional faith to Siva, f. -bhūt<sup>u</sup>, 18.

*shēn*, m. the transcendental Void, emptiness (Skr. *śūnya*) ; in Saiva philosophy, the imaginary body in which one feels oneself in dreams, a vague, indistinct, and undefined something which is practically 'Nothing', not unlike the 'nothing' of the experience of the really dreamless deep-sleep state in our waking life (see *Siva-shēn-nimartini*,

trans. p. 18, and *Kashmir Shaivism*, pp. 77, 82). When a Universe comes into apparent existence, the Supreme Being, after a course of development through various phases (*K. Shaivism*, pp. 62 ff.), associates Himself with Māyā (illusion), and thereby becomes subjected to limited individual experience. In the first stage of this association, He, as the experiencer, loses the realization of Himself as the Self of the experience ; and, as this happens, He becomes sleepy. In this sleep His perception of Himself as 'All This' becomes dim, as the vague, undefined, something, or *sūnya*, already mentioned. *Sūnya* may therefore be looked upon as the first stage in limited consciousness, and in the reverse order (of the soul becoming united with the Supreme) it is therefore the last stage of limited consciousness before the soul becomes conscious of universal experience as one with the Supreme in one of the five phases or conditions prior to this association with Māyā. In the microcosm of the body, Yōgis locate this *sūnya* in the *sahasrāra*. See Note on *Yōga*, §§ 20, 24.

Hence Lallā, in 1, says that, when the *shūñ* (i.e. *sūnya*) became dissolved (in the course of union with the Deity) only pure (i.e. universal) consciousness remained.

Lallā is fond of the expression *shūñēś shūñāḥ mīlith gāv* (11, 30, 69). Here *shūñēś* is the dative singular, and *shūñāḥ* is the nominative singular with the suffix of the indefinite article, and the whole means literally 'a void became merged in the Void' that is to say, a thing which is really nothing, or mere emptiness, became merged in the Great *Sūnya* explained above. The thing which is really nothing is the apparent material existence,—the material world, or the consciousness of the material world. With the acquirement of true knowledge, its unreality is recognized, and the apparent reality disappears in the transcendental Void. Cf. the remarks on L. V. 69 in art. *sōm*.

Sg. nom. *shūñ*, 1; with suff. indef. art. *shūñāḥ*, 11, 30, 69; dat. *shūñēś*, 11, 30, 69.

*shūñākār*, m. having the form of the Void, reduced to becoming nothing but the Great Void (see *shūñ*), 50.

*shūñālay*, m. he whose abode is the Great Void (see *shūñ*), i.e. the Supreme, 15.

*shur*<sup>u</sup>, m. an infant; *dōda-shur*<sup>u</sup>, a milk-infant, a sucking child, 70.

*shramāṇu*, to labour at; hence, *dōd shramāṇu*, to labour at milk, to milk, 38.

*shrutawón<sup>u</sup>*, m. one who hears well, one who is the reverse of being deaf, 20.

*shrōbun*, to become pure; 2 past, m. sg. 3, with suff. 1st pers. sg. gen. *shrōbyōm*, 105.

*sheshi*, m. the moon; *sheshi-kal*, a digit of the moon, 25, 69; *sheshi-ras*, moon-juice, the water of immortality, nectar, *amrta*, sg. abl. *-rasa*, 40. For the mystic terminology in connexion with the moon in Śaiva theology, see art. *sōm*.

*shāsatar*, m. a holy book, the general body of sacred writings; sg. abl. *shāstra*, 27.

*shēsṭar*, m. iron; sg. dat. *shēstāras*, 100 = K. Pr. 46.

*shāṭh*, m. a sand-bank (hidden under water) in a stream, a shoal; sg. abl. with emph. *y*, *shāṭhay*, 84, 85.

*shēṭh*, card. a hundred; *shēṭh-shēṭi*, hundreds, 6.

*shiv*, m. Siva, the Supreme Deity, absorption in whom is final emancipation, 8, 14, 51–54, 80; sg. gen. *shiwun<sup>u</sup>*, 58; dat. *shivas*, 68; voc. *shiwa shiwa karān*, uttering the cry of 'Siva! Siva!', i.e. meditating on the fact that all that exists is one with Him, 65; *shiwa-may*, made np of Siva, consisting of Siva, 16; *shiwa-pūṣan*, the worship of Siva, 22; *shiwa-shēkāth*, Siva and his *sakti*, or energetic power, 2, cf. 68, and art. *shēkāth*; *parama-shiv*, the Supreme Siva (gen. *-shiwun<sup>u</sup>*), 58; *bētana-shiv*, Siva in his quality of Supreme Spirit, as opposed to his more material manifestations, 79.

*shwās*, m. a breathing, a complete breath, inspiration and expiration; sg. acc. *shwās*, 55.

*shēwot<sup>u</sup>*, m. the six-staged road, i.e. either the six *vikāras* or the six *cakras* (see art. *shēh*), 82.

*shyāma-gal*, m. dark-blue-necked, a name of Śiva, whose neck was dyed a dark blue by drinking the *kālakūṭa* poison at the churning of the ocean; sg. voc. *shyāma-galā*, 13.

*sahaz*, adj. inborn, natural, innate; as subst. m. natural character, true nature, reality; hence, obl. sg. *sahaza*, as adv. naturally, innately, 18 (according to one interpretation), 45; as an epithet of the Supreme Siva, *sahaz* means 'He who is real and true', 18 (according to another interpretation), 43; *sahaza-kusum*, a flower of the true nature, i.e. a flower born from one's inner soul, a flower which is a true offering of love; or (?) a flower of reality, a real flower, 21 (see note to the verse).

In Sanskrit, the compound *sahaja-vidyā* means 'the knowledge, or state of experience, in which the true relation of things is realized'. It is the consciousness of the identity of the Self with Śiva. Lalla frequently uses the word *sahaz*, by itself, with this meaning of 'the nature of Self'. Thus, in 29, she has *sahaza-vēkār*, discrimination as to the nature of Self, and in 30 she has

*sahaz vēśārun*, exercise this discrimination as to the nature of Self. From the idea of 'the nature of Self', it comes to mean 'knowledge of the nature of Self'. Thus, in 29, we are told that quietude and self-command are not necessary causes *sahazas*, i.e. of a knowledge of the nature of Self. Similarly, *sahaz* has the same meaning in 35 and 62.

Sg. nom. *sahaz*, 30, 35, 43; dat. *sahazas*, 29, 62; abl. and obl. *sahaza*, 18, 21, 29, 45.

*sēkh*, f. sand; sg. obl. *sēki-lawar*, a rope of sand, a rope made by twisting sand, an impossibility, 107.

*sukh*, m. happiness, ease, K. Pr. 201 (ter).

*sakharun*, to prepare for a journey, to set out; to set oneself to any task, busy oneself with, 10; impve. sg. 2, *sakhar*, 10.

*sakolu*, adj. all, the whole, everything, 38; m. pl. nom. with emph. *y*, *sakaliy*, 1, all men, 47 (according to another interpretation, this is *sakaliy*, 2, below, q. v.).

*sakaliy*, 2, adv. without having eaten food, hungry and athirst, 47 (see the preceding).

*sul*, f. the early time, the time before any fixed time; hence, the propitious time (for doing anything), 99 (= K. Pr. 46), 100. The word often means 'early dawn', and perhaps also has this meaning in these passages.

*salil*, m. water, 16, 29; sg. dat. *salilas*, 29.

*sōm*, m. the moon. The moon plays a considerable part on the mystic side of Saivism, and is frequently mentioned in this connexion in the *Lallā-vākyāni*. In these verses it appears under four different names, viz. *skēshi* (25, 40, 69), *sōm* (34), *candar* (9, 22, 109), and *śandaraṇa* (93), corresponding, respectively, to the Sanskrit *śāśin-*, *sōma-*, *candra-*, and *candramas-*. It will be convenient to bring together the various mentions of the moon, and to explain the mystic references thereto.

As explained in the Note on *Yōga* ( §§ 9, 13 ff.), starting from the base of the abdomen,—the *mūḍalhāra*, or sacral plexus,—upwards along the spinal cord there are in the body six *cakras*, or circles. Over these is the seventh, the *sahasrāra*, or medulla oblongata ( §§ 19, 27). In this *sahasrāra*, in mystic parlance, is the moon, and also the abode of the *Parama Śiva*, or Supreme Śiva,—the transcendental realm named *Kailāsa* or *Akula* (§ 19). By blocking up the breath in the *nādīs*, while meditating upon this *sahasrāra cakra*, the *Yōgi* tries to enter into the highest *samādhi*, or mental absorption, in which the *citta*, or organ of thought, is absorbed, microcosmically, into *sahasrāra*, and, macrocosmically, into *Parama Śiva* (§ 21).

This is *mukti*, or final release,—what we should call salvation.

The above explains the reference in L. V. 25, in which the authoress says that by continual suppression of her vital breaths she had cut her way through the six forests (i.e. the *cakras*), so that the digit of the moon awoke and appeared to her.

Similarly, in 34, she refers to a Yogi, in whose *kanda* or bulb (§ 5) the mystic syllable ॐ is firmly fixed ( §§ 23, 24), and whom the *kumbhaka* exercise (§ 21) leads to the home of the moon, or *sahasrāra*. He thus obtains *samādhi*.

In 69 she says, ‘I held the steed of my *citta*, or thought, by the rein of absence of desire, after much practice having joined together the vital breaths of the ten *nādis*. Thereupon the digit of the moon (in the *sahasrāra*) melted and descended upon me, and the nothingness of the transient world became merged in the Nothing.’ In the *sahasrāra* is the Void ( §§ 20, 24), in which the empty world of matter becomes merged. The ‘melting’ of the moon means that the lunar nectar descends, as explained in the following remarks on No. 40.

In 40, the authoress advocates spiritual worship, in which the flowers offered to the object of worship (Siva) are devotion, while over his (mental) image is to stream,—not material water, but—the juice of the digit of the moon (lunar nectar) abiding in the *sahasrāra* at the top of the vertebral column ( §§ 8, 19 ff.). The nectar passes down through the *suṣumnā* and *idā nādis* (§ 8). The Yogi who is becoming absorbed into *sahasrāra* drinks this nectar, and becomes master over himself and the *kula* (see *kōl*) (§ 21). Thus the expression means that he is to devote himself to *saṃādhi* by absorption into *sahasrāra*.

The same ideas are found in No. 9. She states, ‘when the sun disappeared, there came the moonlight; when the moon disappeared only *citta*, or thought, remained. When *citta* disappeared nothing was left anywhere’. Just as the moon is in the highest *cakra*, so the sun is in the lowest,—the *mūḍhāra*, near the perineum ( §§ 5, 9). ‘Disappeared’ means ‘ceased to be present in consciousness’. That is to say, the Yogi raises his consciousness from the *mūḍhāra* to the *sahasrāra* (§ 21), the sphere of absolute being. Here the sense of difference between his individual spirit and the Universal Being is sunk in the all-consuming consciousness of All-Being, All-Light.

In 98, there does not appear to be any reference to the moon of mysticism. It is stated that the *cit*, or pure

spirit, is ever new and new, i.e. is ever full of new illusions, just as the natural moon is ever new and new, i.e. perpetually changes as it waxes and wanes.

Similarly, No. 109 presents no difficulty. Lallā states that after much searching she came from the inmost recesses of her soul into the moonlight, meaning either that she came into the light of true knowledge, or that her *citta*, or organ of thought, became absorbed into sahasrāra, as explained above.

There remains No. 22. This is dealt with in the note on the verse, and what is there said need not be repeated.

Sg. obl. *sōma-garē*, in the home of the moon, or the sahasrāra (see above), 34.

*som<sup>u</sup>*, adj. equal, alike, 5, 16. Sg. abl. *sami śratā*, by equal, i.e. by thorough, union, 1; m. pl. nom. *samē* (m. c. for *sam<sup>i</sup>*), 16.

*sum*, f. a bridge, 34, 50, 96 (= K. Pr. 47), 98; K. Pr. 46, 47.

Pl. dat. *suman-sōth<sup>u</sup>*, an embankment with bridges, i.e. an embankment broken here and there, the gaps being covered each by a crazy foot-bridge of only two or three planks (v. l. *swamana-sōth<sup>u</sup>*), 98.

*simhāsan*, m. a throne, 73.

*samun*, to assemble, come together, unite for some purpose; cond. past, pl. 3, *samahön*, 95.

*sōman*, m. jasmine; *sōman-bāg*, a jasmine-garden, 68; see *swa*. *suman*, see *sum*.

*sēmanz*, K. Pr. 18 (= L. V. 98), *sēmanz sōthi* being translated 'in the middle of the way'. The correct reading is apparently *suman-sōthi* or *swamana-sōthi*, as in L. V. 98. See *sum* and *swa*.

*samsār*, m. the material universe, 35, 37; transmigration, the weary round of birth and rebirth, which must be endured by a soul till it obtains salvation, 6. Sg. gen. *samsārun<sup>u</sup>*, of which the m. sg. dat. is *sameśranis*, 6. In modern Kash. this form of the genitive is reserved for masculine proper names; sg. dat. *sameśras*, 35, 37.

*sāna*, a suffix added to interrogative words to indicate indefiniteness, as in *kyāk-sāna*, sg. abl. *kawa-sāna*, what kind of, 39.

*sōn*, m. gold, 100 = K. Pr. 46.

*sōnd<sup>u</sup>* (f. *sōnz<sup>u</sup>*), suffix of the genitive of all singular masculine animate nouns, except proper names. Cf. *kōnd<sup>u</sup>*. M. sg. nom. *gōra-sōnd<sup>u</sup>* *wānn*, the word (i.e. instruction) of the teacher, 108; f. sg. dat. (in sense of instr.) *dayī-sōnd<sup>u</sup> prakē*, with the love of God, 105.

*sandēh*, m. doubt, 7.

*sandārun*, to make steady, to put the brake on, to block (the wheels of a carriage), 26; to make (oneself) steady, to come to one's senses after a faint, to become cool and courageous after being subject to mental agitation, to take courage, 70; conj. part. *sandörith*, 26; impv. fut. *sandör'zi*, 70.

*sangāth*, m. collection, bringing together into one place; *sangāth karun*, to bring together in this way (used especially of collecting appliances, materials, &c., before setting to at any work), 17.

*snān*, m. bathing, esp. bathing as a religious exercise (borrowed from Sanskrit); *snān karun*, to bathe as ab., 32, 46. The Ksh. form of this word is *shrān*.

*sannyās*, m. an ascetic, a wandering devotee, 36.

*sapadun*, conj. 2, to become; past m. sg. 2, *sapodukh*, thou becamest, i.e. thou hast become, 86.

*sōpanun*, conj. 2, to become; past m. sg. 3, *sōpon'u*, 5.

*sparshun*, to touch; fut. sg. 3, *sparshi*, 37.

*sar*, m. a lake, an ocean, 47 (bis), 50, 78, 79; *amrēta-sar*, the lake of nectar, i.e. blissful union with the Supreme, 68; *bhava-sar*, the ocean of existence, 23; with suff. of indef. art. *sarāh*, a certain lake, 50; sg. dat. *saras*, 23, 47, 68; sg. abl. *sari*, 47.

*sār'*, adj. inundated, flooded, (of a lake) overflowing, 50.

*sirē*, m. the sun; sg. dat. *sirēs*, K. Pr. 201.

*sor'*, m. in *sāri-phol'u*, a mustard-seed (as an example of minuteness), 47.

*sōry*, adj. all. This word almost invariably takes emph. *y*, and becomes *sōryu*; m. sg. nom. *sōryu*, all that exists, everything, the totality of creation, 31, 42-3; m. pl. nom. *sōryi*, all, every one, 95, K. Pr. 150; dat. *sāreniy padan*, in all the verses, 84.

*sur*, m. a god; *sura-guru*, the chief of the gods (see art. *guru*); *sura-guru-nāth*, the lord of the chief of the gods, the Supreme Deity, 5, 65.

*srugāl*, m. a jackal; pl. nom. *srugāl*, 47.

*sarun* or *sōrun*, to remember, 50, 91; to call to mind, to remember affectionately, meditate upon, 45, 65; conj. part. *sōrith*, 65; pres. part. with force of pres. sg. 2, *sōran*, dost thou remember?, 91; old pres. and fut. sg. 1, with suff. 3rd pers. sg. dat., *saras*, I remember it, 50 (quater); 3, *sōri*, 45.

*sāri-phol'*, see *sor'*.

*saras*, see *sar* and *sarun*.

*sarwa*, adj. all (borrowed from Sanskrit), in *sarwa-gath*, going to all places, hence, as an epithet of the Deity, All-pervading, Omnipresent, 64; *sarwa-kriy*, he who made all things, the All-Creator, 59. The Ksh. word is *sōru*.

*sūrya*, the sun (borrowed from Sanskrit), in *sūrya-mandal*, the orb, or disk, of the sun, used metaphorically to indicate the Supreme Deity, 75. The Ksh. word is *sirē*.

*sās*, 1, or *swās* (q. v.) m. ashes; sg. abl. *sāsa*, or (m. c.) *sāsā*, 18.

*sās*, 2, card. a thousand, 34; with suff. *ā* indicating the indef. art., *sāsā*, a thousand, i.e. any indefinite great number, 18, K. Pr. 57; sg. abl. *sāsa-manza*, out of a thousand, K. Pr. 150.

*sūti*, *sūty*, or (with emph. *y*) *sōtiy*, postpos. governing dat., with, together with, 57, 92 (bis); governing abl., with, by means of, owing to, 25, 83; *sūti*, 57, 92 (bis); *sūty*, 83; *sōtiy*, 25. In 57 it is a preposition, not a postposition.

*sath*, 1, m. substance, body; hence, ground for reliance, 41.

*sath*, 2, adj. good, 82; subst. m. a good man, a virtuous man; pl. nom. *sath*, 59, in both cases with alternative rendering of 'seven' (*sath*, 3).

*sath*, 3, card. seven; nom. *sath*, 59 (see *sath*, 2), 82; abl. *sati*, 50; *sati nēngi*, seven times, on seven occasions, 50. The seven worlds (*lōka*) are the earth, sky, heaven, middle region, place of rebirths, mansion of the blest, and abode of truth. There are also seven lower regions, called, respectively, *Atala*, *Vitala*, *Sutala*, *Rasatala*, *Talatala*, *Mahatala*, and *Patala* (see 59). In 82, Lallā states that after going through six paths (i.e. the six *cakras*, or the six *vikāras*, see art. *shēh*), she arrived at the *sath-mārg*, which means either 'the good road' or else 'the seventh *bhumi*'. There are seven *jñāna-bhūmis*, or planes of knowledge; viz. *subhūcchā*, or the plane of auspicious desire (for knowledge); *vicāraṇā*, or the plane of consideration; *tāra-mānasa*, or the plane of the subtle mind; *sattvāpatti*, the plane of acquirement of good sense; *samsakti*, the plane of intimate acquaintance; *padártha-bhāvint*, the plane of possession of the (true) meanings of words; and, sevently, *turya-gā*, or that which conducts to the *turya* state, or condition leading to final emancipation.

*sath*, 4, f. hope; sg. dat., with emph. *y*, *sāt<sup>u</sup>y*, 102. Cf. *satus*.

*sāth*, m. a particular moment of time, an instant, 25; an instant of time, a very short time, a moment, 104; a moment of time, (in astrology) a particular fortunate, or unfortunate, moment, 3; sg. dat. *sātas*, for a moment, for an instant, 104; sg. abl., with emph. *y*, *tāmīg sōtiy*, at that very moment, 25.

*sōth<sup>u</sup>*, m. an embankment, e.g. along a river bank to confine the channel, and used as a road, 74, 98 = K. Pr. 18; sg. abl. *sōthi manz* (for dat. *sōthis manz*, see *manz*), 98, K. Pr. 18. Cf. *suz*.

*sthān*, m. a place, position, region, 57, 82; sg. abl. *sthāna*, 57.

*sthir*, adj. fixed, firm, permanent, 73.

*satun*, conj. 2, to hope; past f. sg. 1, with suff. 3rd pers. sg. dat. *sūbūsas*, I hoped in it, 104. Cf. *sath*, 4.

*sötiy*, see *sūti* and *sāth*.

*sūti*, see *sūti*.

*sāb*, m. a tailor; sg. ag. *sābi*, 103.

*sūbūsas*, see *satun*.

*sūbūy*, see *sath* 4.

*swa*, adj. and pron. own; self. This is a Sanskrit word, and occurs only in borrowed Sanskrit compounds. Owing to the fact that *wa* following a consonant, and *u* in borrowed words, are both, in Kāshmīrī, pronounced as ö, Lallā frequently makes use of this to effect double meaning. Thus: (28) *swa-paravēśār*, discrimination on the Self and on the Supreme, or on the Supreme, who is the Self. One of these two is here certainly the correct translation; but the words are also capable of being taken as *sō-paravēśār* (i.e. *su-paravicāra*), discrimination on Him who is excellently Supreme; (36) *swa-darshēna-myūlū*, union with the Self (i.e. God) (brought about by) visiting (holy places), or *sō-darshēna-myūlū*, union brought about by the excellent visiting (of holy places); (68) *swa-man-bāg*, the garden of one's own heart, or,—taking *sōman* as equivalent to the Persian *suman*,—*sōman-bāg* means 'a jasmine-garden'; (98 = K. Pr. 18); *swa-mana-sōthū*, the embankment of (the illusions of) one's own mind, or *suman-sōthū*, an embankment with crazy bridges (see *sūm*); (71, 79) *swa-vēśār*, discrimination exercised as regards the Self, or *sō-vēśār*, the good discrimination. *Swā-rūph*, m. own form, i.e. the nature of anything, identity with; thus, (15) *kha-swārūph*, He who is identical with, or consists of, absolute vacuity, the impersonal Supreme Deity; (67) *nica-swārūph*, the nature of what is one's own, the nature of Self.

*sōwū*, adj. plenteous, abounding (of a crop), 66.

*savikās*, m. that which has wide expansion, the total expense of creation, the visible creation, 1.

*swōmi*, m. a lord, one who is master or owner; *shāk swōmi*, the owner of the six (attributes of the Deity), 13, see *shāk*.

*sāwun*, to cause to sleep, to put to sleep, to lay to sleep; conj. part. *sūwith*, K. Pr. 57.

*swar*, m. heaven; *bhār, bhāwāk, swar*, the earth, the atmosphere, and heaven,—i.e. the whole visible universe, 9.

*swarg*, m. heaven; sg. dat. *swargas bōjī*; a possessor of heaven, 62.

*swarūph*, see *swa*.

*swās* or *sās*, 1 (q.v.), m. ashes, 43.

*swātma*, n. one's own self; hence, the Self, recognized as identical with the Supreme; sg. dat. *swātmas*, to the Supreme Self, 61; *shenkar-swātma*, Saṅkara (i.e. Śiva) recognized as one with Self, 39, 40.

*swayam*, oneself (borrowed from Sanskrit), 33.

*söy*, *sug*, see *tih*.

*syund<sup>u</sup>*, m. the river Sindh, one of the three principal rivers of Kashmir. Its waters are sacred. *syund<sup>u</sup>-zal*, pl. the waters of the Sindh, 81.

*saz*, f. fuller's earth, 103.

*ta*, 1, conj. and, 3, 4, 13, 17, 20, 22, 24, 29, 31, 35 (bis), 37, 39, 41, 44, 48, 52, 56-7, 78-9, 89, 90-1, 94-5, 101-2-3; K. Pr. 18 (bis), 102 (bis); *na ta*, and not, nor, 96-7; K. Pr. 47, 102; cf. *na ta* under *ta*, 2; *na . . . na . . . ta*, not . . . nor . . . nor, 15. A strengthened form of this word is *töy*, 1, q.v.

*ta*, 2, conj. then, and then, and next, thereupon (= Hindī *tō*) (in this sense often scarcely distinguishable from *ta*, 1), 1, 4, 19, 23, 43, 47, 68, 82, 104; then, and then, thereafter, but, 98; then, so, accordingly, therefore, 21, 30, 33, 42, 46, 51-2, 54, 70, 80-1, 89, 99 (bis), 100; K. Pr. 46 (quater); then, so that, 66; then, and yet, nevertheless, 60; then, used to indicate the apodosis of a conditional or quasi-conditional sentence, 2, 27, 55, 87, or the antecedent clause of a relative clause, 61; often (like the Hindī *tō*) colouring a whole sentence, but itself hardly translatable, I wonder if, well then, verily, &c., according to the context, 9, 19, 92; *na ta* (= Hindī *nahī tō*), otherwise, or else, 19, 71; K. Pr. 150; cf. *na ta* under *ta*, 1. A strengthened form of this word is *töy*, 2, q.v.

*ti*, conj. (= Hindī *bhi*) also, 48, 106; K. Pr. 18; even, 32, 48; *kēh ti nā*, nothing at all, 9, 11; *kēh ti nō*, nothing at all, 90; *kāsh ti nō sath*, no substance at all, 41; *kōk ti na khēth*, no harm at all, 77; *tō ti* (Hindī *tau bhi*), even then, 29.

*tō*, = *ta*, 2, in *tō ti* (Hindī *tau bhi*), even then, 29.

*töy<sup>i</sup>*, see *tör<sup>u</sup>*.

*taday*, adv. then only, then and not till then, 77.

*tagun*, conj. 2, to be known how to be done, to be possible.

This verb is used as a potential verb, the ability always being mental, not physical (cf. the Sanskrit *tajñāna-*, by which pandits translate this word); *tih yes tagi*, to whom that is possible, i.e. he who knows how to do that, 24; *tih yes karun tagi*, to whom the doing that is possible, he who knows how to do that, 37. If it is desired to

indicate physical possibility the verb *hēkun* (q.v.) must be used.

*tih*, pronoun of the third person, he, 5, 6, 8, 20, 24, 27, 31 (bis), 33-4, 37 (bis), 43 (bis), 65, 71-2, 76, 105; she; it, 70; K. Pr. 46 (bis); substantival demonstrative pronoun that, 20-1, 37, 57 (bis), 69, 75, 90, 94, 107; adjectival demonstrative pronoun, 3, 15, 25, 28 (bis), 34, 47, 52 (bis), 77, 81; 104; sometimes used substantively, but treated as an adjective (see below), 2, 12-13, 58 (bis), 94.

This pronoun is either animate or inanimate, and the animate forms may be either masculine or feminine. The inanimate forms are of common gender. Moreover, as seen above, there is a cross-division, according as it is used substantively or adjectivally. We shall consider the substantival forms first.

As an animate substantival pronoun, the following forms occur:—

masc. sg. nom. *suh*, he, 8, 24, 31, 33; with emph. *y*, *suy*, he only, he verily, 31, 34, 37.

dat. *tas*, to him, 20, 34, 37, 105; with emph. *t*, *tas<sup>t</sup>*, to him only, 65.

gen. (m. sg. nom.) *tasondu*; with emph. *y*, *tasonduy*, his only, 72.

ag. *tam<sup>t</sup>*, by him; with emph. *y*, *tamiy*, by him alone, by him verily, 5, 43 (bis).

pl. nom. and acc. *tim*, they, 6; them, 76: with emph. *y*, *timay*, they alone, 27.

gen. (m. sg. nom.) *tihond<sup>t</sup>*, their, 71.

There is no occurrence of the feminine pronoun used substantively in the songs.

As an inanimate substantival pronoun, we have the following:—

sg. nom. and acc. *tih*, it, that, 24, 37, 70, 107; with emph. *y*, *tiy*, 20, 21.

dat. *tath*, to it, K. Pr. 46 (bis).

abl. *tawa*, by that; used adverbially to mean 'for that reason', 'on that account', 'therefore', 57 (bis); with emph. *y*, *taway*, therefore, 69, 90, 94; by that means, 75.

pl. nom.; with emph. *y*, *timay*, those very, 13.

Used as an animate pronominal adjective, the following forms occur. They are the same as the corresponding substantival forms:—

m. sg. nom., with emph. *y*, *suy*, that very (god), 15.

pl. nom. *tim*, those (rams), 77..

f. sg. nom. *sōh*; with emph. *y*, *sōy*, (I am) only that (Lal), 81.

When used as an inanimate pronominal adjective, the substantival forms *tih* and *tīy* of the nominative are not used, the animate substantival forms (m. *suh*, *suy*; f. *sōh*, *sōy*) being used instead. On the other hand, the inanimate substantival form of the dative, *tath*, is also used as an adjective. Thus:—

- m. sg. nom. *suh*, that (wine), 104; with emph. *y*, *suy*, that very (time) 3, (spell) 34.
- dat. *tath*, in that (lake), 47.
- abl. *tami*; with emph. *y*, *tamiy*, at that very (time), 25.
- pl. acc. *tim*, those (foods), 28; those (garments), 28.
- f. sg. nom. *sōy*, that very (stone), 52 (bis).

As regards the use of the substantival forms of this pronoun, as semi-adjectives, this consists in the use of *suh*, *suy*, *sōh*, or *sōy*, instead of *tih* or *tīy*, when referring to something inanimate. This occurs:—

(1) When the substantival pronoun is the antecedent to an adjectival relative pronoun. The antecedent, although a substantive, is then treated also as an adjective. Thus:—  
*yih yih karm korum, suh ar̥un*, whatever act I performed, that was worshipping (God), 58. Here the relative *yih yih*, whatever, is an adjective, and therefore *suh* (the adjectival form of the antecedent) is used, and not *tih*, the substantival form. On the other hand, if the relative is inanimate and substantival, the inanimate substantival form, *tih*, is used for the antecedent. Thus, in the next line of the same verse, we have *yih wō̥dorūn, tīy manthar*, what I uttered, that verily was a mystic invocation.

(2) In a copulative sentence, when the subject is a pronoun, this, although substantival, is treated as an adjective in agreement with the complement. Thus, (2) *suy* (not *tīy*) *wō̥padēsh*, that alone is the instruction; (12) *suy* (not *tīy*) *chuy jñān*, that alone is (true) knowledge; (58) *suy yih tanthar*, that alone is this scripture; (94) *suy gau wāk*, that became the (mystic) word.

*thāj*, f. (this word is a feminine diminutive of *thal*), a small place; esp. a small sacred *cella* or small wooden temple, in which an image of a god and other appurtenances of worship are kept; sg. nom. (m. c.) *thāj*, 38.

*thal*, m. a place; sg. abl. *thalī thali*, in every place, in every land, 53.

*thamawun*, to cause to stop, to stop, to prevent going on; inf. sg. nom. *thamawun*, 38.

*thal*, m. a place; *al-thān*, 60, see *al*; sg. dat. -*thānas*, 60.  
*tikond<sup>u</sup>*, see *tih*.

*thaph*, f. the act of grasping or taking hold of; — *karūñū*, to grasp, 4.

*thar*, f. the back; — *dārūñū*, to offer the back, to place the back at one's disposal (of a riding animal), 88.

*thürü*, f. a bush, a shrub, 96 = K. Pr. 47.

*tahsildär*, m. a revenue collector, a tax-gatherer (looked upon as inevitable and merciless), K. Pr. 56.

*thāwun*, to put, to place, 70; *dūr<sup>u</sup>* *thāwun*, to put far off, to put away, 27; *kan thāwun*, to place the ear, to give heed, attend, listen (to), 91; conj. part. *thövith*, 27; impve. sg. 2, *thāv*, 91; impve. fut *thöv<sup>i</sup>zi*, 70.

*tōk<sup>u</sup>*, m. an earthen drinking vessel, an earthen goblet; pl. dat. *tākēn*, 106.

*tal*, m. the lowest part or bottom of anything; *bhū-tal*, the surface of the earth, the whole earth as opposed to the sky, 22, 42; *hyon<sup>u</sup>* *tal*, to take below (oneself), to put beneath one's feet, (of an elephant) to crush beneath the feet, K. Pr. 150.

*tēl*, m. sesame seed (used in offerings to a god), 45.

*tēli*, adv. then, 49, 82 (in both cases the correlative of *yēli*, when).

*tul*, m. weight, the weight of anything, 23; sg. abl. *tuli tōlun*, to weigh by weight, to weigh in the balance, 23.

*tūl*, m. cotton-wool; *tūla-paryōkh*, a bed (the pillows of which are stuffed) with cotton, a luxurious bed, 73.

*tulā*, in *tulā-kūt<sup>u</sup>*, m. the beam or standard of a large weighing balance; hence, such a balance; sg. abl. -*kōti*, (weighing) in a scales, 23.

*tēlun*, (of water in a receptacle) to leak or ooze away; old pres., sg. 3, with emph. *y*, *tēliy*, 78-9.

*tōlun*, to weigh; past part. m. sg. *tūl<sup>u</sup>*, 23.

*tulun*, to raise, lift; *bam tulun*, to raise the skin, to raise weals (with a whip), 101; *kadam tulun*, to raise the step, to step out, walk alertly, 99 = K. Pr. 46; *parwāz tulun*, to raise flight, to take to oneself wings and fly, 99 = K. Pr. 46.

Impve. sg. 2, *tul*, 99 (bis) = K. Pr. 46 (bis); past part., with suff. 1st pers. sg. ag. and 3rd pers. sg. dat., *tūl<sup>u</sup>mas*, I raised his (skin), 101.

*tālav*, m. the ceiling of a room or house; *tālav-rāzadōñ<sup>u</sup>*, ? the plastering of the ceiling of a room or house, 85; but the meaning of *rāzadōñ<sup>u</sup>* (q. v.) is very doubtful. *achē laguñē tālav*, to attach the eyes to the ceiling, to turn up the eyes (in death), K. Pr. 102.

*tām*, m. darkness, spiritual darkness; sg. abl. *tama-pōkk*, the morass of spiritual darkness, 74.

*tām*, 1, suffix, converting an interrogative into an indefinite pronoun, as in *kus-tām*, some one or other, *kyāh-tām*, something or other, both in 86.

*tām*, 2, postpos. up to, as far as, governing dat.; *hidis-tām*, (from the navel) up to Adam's apple, 57.

*tami*, *tām<sup>i</sup>*, *tim*, *tamiy*, *tāmiy*, *timay*, see *tih*.

*tan*, f. the body, 93; sg. dat. *tanē* (m. c. for *tani*), 76.

*tana*, adv. since then, from that moment, 83, 93.

*tang*, m. a pear (the fruit); pl. nom. *tang*, 92.

*tan̥thār*, m. the sacred books of the Saiva religion, the *tantra*, 11, 58.

*taph*, m. austerities, esp. religious austerities, 62.

*tāpun*, to heat, cause to be hot, (of the sun) to shine upon; pol. impve. sg. 3, *tōpitān*, let him shine, i.e. does he not shine ?, 53 (bis).

*tapasy*, m. asceticism; sg. abl., with emph. *y*, *tapasiy*, 35.

*tār*, m. a means for leading a person across (a river or the like), 96, 106; K. Pr. 46, 47: a fee paid to a ferryman, *nāwa-tār*, a ferry-fee, 98=K. Pr. 18; a name for the sacred syllable *ōm* (see *anāhath*), as that which crosses the soul over the sea of existence, 72; sg. dat. *tāras*, 98=K. Pr. 18; sg. gen. *tāruk<sup>u</sup>*, 72; *tār dyun<sup>u</sup>*, to pass a person across (a river, &c.), 106.

*tōr*, adv. there; with emph. *i*, for *y*, *tūri*, there only, 19, 61.

*tōru* or *tōd<sup>u</sup>*, m. the bolt (of a door); pl. nom. *tōr<sup>i</sup>* or *tōd<sup>i</sup>*, 48.

*tūri*, see *tōr*,

*tūrū*, f. cold, coldness, 16, 28; sg. ag. *tūri*, 16.

*träg*, m. a pond, a lake, 84.

*turog<sup>u</sup>*, m. a horse, 26, 69.

*trāh*, card. three, 16, 75; *trayi nēngi*, adv. three times, 50.

The modern form of this word is *trēh* or *trih*. There are three impurities (*mala*) of the soul, which impede its final release (75). These are called *ānava*, *mātiya*, and *kārma*. The first, *ānava*, is the state or character of the soul deeming itself to be finite (the soul being looked upon as a very minute entity, *aṇu*), the second, *mātiya*, is that born of cosmic illusion, or the belief that one thing is different from another, and the third, *kārma*, is the impurity that results from action or 'works' (which may be good or bad). See Note on *Yoga*, § 24.

*tārun<sup>u</sup>*, adj. cool, cold, 56, 57.

*tārun*, to become cold, (of water) to freeze; old pres. sg. 3, *tārē* (for *tūri*), 16.

*tāranāwun*, to make cold, to extinguish (a fire); inf. *tāranāwun*, 38.

*tr̥pārun*, to shut (a door); past part. m. pl., with suff. 1st pers. sg. ag., *tr̥pārim*, I closed (the doors), 101.

*trupti*, f. contentment, satisfaction, 12.

*trēsh*, f. thirst, 37.

*tirāth*, m. a sacred bathing-place, a place of pilgrimage, 36, 46;

K. Pr. 201 (ter); pl. dat. *tirthan*, 46; *prathuy tirthan*, (going) to every holy place, going from one holy place to another, 36.

*trāwun*, to abandon, leave behind, K. Pr. 57; to abandon, discard, give up (sin, &c.), 27, 30; K. Pr. 46 (bis); to abandon, let loose, lose control of, 70, 88; (of a road) to leave (it, after passing along it), hence, to traverse completely, 82; *dālī trāwānī*, to throw out the skirt from the body, i.e. to sit with bended knees, 49.

Conj. part. *trövith*, 70, 82; K. Pr. 57; impve. sg. 2, *trāv*, 30; K. Pr. 46; with suff. 3rd pers. sg. acc., *trāwun*, 88; fut. sg. 2, *trāwakh*, K. Pr. 46; past part. m. pl., with suff. 1st pers. sg. ag. and 3rd pers. sg. dat., *trövimas*, 49; f. sg. *trövū*, 27.

*trayi*, see *trāh*.

*tas*, *tasonduy*, see *tih*.

*tati*, adv. there, 70, 88; m. c. *tatē*, there, in those circumstances, 41; with emph. *y*, *tatiy*, even there, there and then, 104; *tati*, even there, at that very place, 48, 49, 68; with emph. *y*, *tatiy*, at that very place, at the same place, 51.

*totū*, 1, adj. hot, 56, 57.

*totū*, 2, adv. there, K. Pr. 102 (bis); with emph. *y*, *totuy*, 47.

*tāth*, see *tih*.

*titha*, adv. so, in that manner; with emph. *y*, *tithay* . . . *yitha*, so . . . as, 100.

*tōtun*, to be reduced to misery; past, f. sg. 1, *tōtūs*, 13.

*tattwa*, m. (in Saiva philosophy) (in the plural) the fundamental and general factors of which the universe consists, see *Kashmir Shaivism*, p. 47; *tattwa-vyodū*, one who knows and understands the *tattwas*, 20.

*tawa*, *taway*, see *tih*.

*tāy*, 1, a woman who spins a very fine kind of thread, a delicate spinner; sg. ag. *tāyē*, 102.

*tāy*, 2, f. very fine thread; pl. nom. *tāyē*, 102.

*tiy*, see *tih*.

*tōy*, 1, conj. and, 5, 14, 40, 51, 62, 86. This is a strengthened form of *ta*, 1, q.v.

*tōy*, 2, conj. then, and then, thereafter, thereupon, 9 (ter), 11 (ter), 16; then, therefore, accordingly, 24, 53; then, introducing the apodosis of a conditional sentence, 12. This is a strengthened form of *ta*, 2, q.v.

*tyāgūn*, to let go, let loose; hence, (of a sword), to wield, to draw; past part. f. sg. *tyōjī* (for *tyōjū*), 62.

*tyolū*, m. a blister, 108. See *rāwun*.

*tyuth<sup>u</sup>*, pron. adj. and adv. of that kind, such, 66; with emph. *y*, *tyuthuy* (as correl. of *yuthuy*), such, 55 (adj.); so, 64 (adv.); m. pl. nom., with emph. *y*, *tithiy*, 92 (adj.).  
*tēzun*, to abandon; past part. m. pl. *tēzi*, 55.

*śidānand*, m. pure spirit (*śēth*, 1, = Skr. *cit*) and joy (*ānand*); sg. dat. *śidānandas*, 6.

*śāh*, pron. of the second person, thou, 7 (ter), 13, 44 (bis), 59, 70, 91; with emph. *y*, *śāy*, thou alone, 42 (quinquies), 109 (ter).

Sg. dat. *śē*, 13 (to thee, belonging to thee), 44 (bis), 56, 72; *abēd śē ta mē*, no distinction between thee and me, 13. Obsolete form of sg. dat. *tōyē-vēn*, distinct (different) from thee, 13.

sg. ag. *śē gol<sup>u</sup>* (modern Ksh. would have *śē goluth*), thou destroyedst, 64.

sg. gen. (f. sg. nom.) *cyōñū śinīh*, thought (care) for thee (objective genitive), 72; (f. sg. dat.) *cyāñē*, K. Pr. 102.

pl. nom. *tōh<sup>i</sup>*, ye, 91.

*śhādun* or *śhādun*, to search, to wander about searching, 3, 48; to search for, seek, 44, 60, 99, 100; K. Pr. 46; pres. part. *śhādān*, 3, 44, 60; *śhādan*, 48; impve. sg. 2, with suff. 3rd pers. sg. acc. *śhādun*, 99, 100; K. Pr. 46.

*śhōh*, m. unrestrained conduct (in modern language used with reference to a person who, having obtained some post of authority, acts without self-restraint, and without fear of the consequences). In L. V. 44 it means the experiencing of unrestrained rapture; *śhōh dyutum*, I gave (to thee and to myself) the unrestrained rapture (of perfect union).

*śhāndun*, to pass over, traverse; fut. sg. 3, *śhāndi*, 26.

*śhēnun*, conj. 2, to become cut; hence, to be cut away from a person, to be torn away from; fut. sg. 3, with suff. 1st pers. sg. dat., and negative interrogative, *śhēnēm-nā prah*, will not love (of the world) be cut away from me (i.e. be torn from my heart), 83.

*śhunun*, to throw, but used in many idiomatic phrases. Thus, in K. Pr. 102, *nōlī śhunun*, to throw (a halter) on to the neck. Past part. f. sg., with suff. 2nd pers. sg. ag. and 1st pers. sg. dat. *śhūñtham*, thou castedst for me (i.e. in my presence) (a feminine thing), K. Pr. 102.

*śhōpa*, f. silence, esp. silent meditation; sg. ag. (instr.) *śhōpi*, by silent meditation, 2; *śhōpi-mantra*, by the mystic formula of silence, i.e. the *azapā* (Skr. *ajapa*) mantra, which is not uttered, but which consists only in a number of exhalations and inhalations, 40. Cf. *prān*, 2.

*śhēpith*, adj. hidden, concealed, secret, 60.

*thaṭun*, to winnow (in a sieve); hence, met., to throw up into

the air, to cast abroad, to make public, 4; past part. m. sg., with suff. 1st pers. sg. ag., *skotum*, 4.

*skāy*, f. shade, K. Pr. 102; a shadow, the shadow cast by anything, 67.

*skērun*, to become extinguished, (of daylight) to fade away, become extinct; fut. sg. 3, *skēzi*, 22.

*skakkār*, m. a circle; hence, a circle of individuals, a specific group of individuals, see *lāma*; sg. abl. (in composition), *skakra*, 63.

*skula*, in *skala-skitta*, O restless mind! 72.

*skalun*; conj. 2, to flee, to run away, to depart to a distance; *hēth skalun*, having taken to run away, to run away with (as a thief), 86 (bis).

Fut. sg. 3, *skali*, 28; with suff. 3rd pers. sg. dat., *skaly*, will flee from thee, 75; past m. sg. 3, with suff. 1st pers. sg. dat., *skolum*, fled from me, 31; with suff. 2nd pers. sg. dat., *skoluy hēth*, ran away with from thee, 86 (bis); f. sg. 3, *skaji* (for *skijū*), 33.

*skelun*, to force into, to cause forcibly to enter; hence, to train with much practice, to exercise thoroughly, to train with vigorous practice; conj. part. *skelih*, 69.

*skombun*, to pierce, bore; conj. part. *skombith*, 75.

*skamar*, m. a fly-whisk, the tail of the *Bos grunniens*, one of the insignia of royalty, 73.

*skandi*, adj. voc. f. O hasty woman, 77.

*skandan*, m. sandal, 42.

*skandār*, m. the moon, 9; sg. ag. *skandāri*, 22; loc., with emph. *y*, *skandāry*, (I came) into the moonlight, 109. Regarding the mystic references to the moon in these poems, see art. *sōm*.

*skandārama*, m. the moon, 93. See *sōm* for the meaning of this passage.

*skēnun*, to recognize; to recognize as such-and-such, to understand a thing to be (such-and-such), 28; hence, to accept when seen, to experience, gain the experience of anything, 6; to recognize as authoritative, to meditate upon (instruction given), 51-4, 80; impve. sg. 2 *skēn*, 51-4, 80; pol. impve. sg. 2, with suff. 3rd pers. sg. acc., *skētan*, recognize it, 28; past part. m. sg. *skēnū*, 6.

*skinth*, f. care, anxiety; *cyōñū skinth karān*, he cares for thee, 72.

*skér*, f. an apricot; pl. dat. *skeran-sūti*, together with apricots, 92.

*skür*, m. a thief, 101; pl. nom. id., 43.

*skarmun*, m. that which is made of leather, the human skin; used met. for the human body, 66.

*skarun*, to go forward, progress, walk; conj. part. *skarith* (1), 38.

*skrañh*, m. the noise caused by falling from a height on to the earth or into water, crash, flop; hence, compared to the fall

itself, close union ; sg. abl. *sami braṭā* (m. c. for *braṭa*), in intimate union, 1.

*śarīh*, 2, (for 1, see *śarun*), m. a mode of action, conduct, 38.

*śrāśar*, m. that which is movable and that which is immovable, the animate and the inanimate, i.e. the whole universe, 16.

*śēth*, 1, m. the pure spirit, the soul (the Skr. *cit*, to be carefully distinguished from *śēth*, 2, or *titt*, the organ of thought), 76, 93.

*śēth*, 2, m. i. q. *titt*, the organ of thought, the mind, intellect (the Skr. *citta*), 9, 11 (bis), 34, 70, 87 ; sg. dat. *śētas karun*, to impress upon the mind, 34 ; *śētas pēyig*, it will fall into thy mind, it will come to thy memory, 87.

*śūth<sup>u</sup>*, m. an apple ; pl. nom. *śūth<sup>i</sup>*, 92.

*śutun*, to cut, to tear, 66 ; to cut down, to cut one's way (through a forest), 25 ; to cut away, or tear away anything from anything, 80 ; *śatith dyun<sup>u</sup>*, to cut to pieces, to cut up, 104 ; *śatith zānun*, to know how to cut, 80 ; in 84, *cang gōm śatith* appears to mean 'my claw has become cut', but the passage is very obscure ; conj. part. *śatith*, 25, 66, 80, 84, 104.

*śetun*, 1, m. remembering, calling to mind ; esp., in a religious sense, calling to mind and realizing (the nature of the Supreme and the Self) ; sg. obl. (in composition) *śetana-dāna-wakhur*, (feeding with) the grain and eates of this realization, 77 ; *śetani wagi*, with the bridle of this realization, 26.

*śetun*, 2, m., i. q. *śaitany*, q. v. ; sg. obl. (in composition) *śetana-shiv*, Siva in his quality of Supreme Spirit, as opposed to his more material manifestations, 79.

*śaitany*, m. consciousness ; (in Saiva mysticism) the Supreme Consciousness, the Supreme Experiencing Principle, a name of the Supreme (see *Kashmir Shaivism*, p. 42) ; sg. obl. (in composition), *śaitany-rav*, the sun of the Supreme Consciousness, 16.

*titt*, m. the organ of thought, mind, intellect, i. q. *śēth*, 2, q. v. To be carefully distinguished from *śēth*, 1, the pure spirit ; sg. obl. *titta*, 22 ; *titta-turog<sup>u</sup>*, the steed of the intellect, 26, 69 ; voc. *tittā*, O mind !, 28, 36, 67 ; *śala-titta*, O restless mind !, 72.

*tyūn<sup>u</sup>*, see *bēnun*.

*śayēs*, see *abun*.

*wā*, conj. or, 64 ; *wā . . . wā*, either . . . or, whether . . . or, 8.

*wuchun*, to see, 3, 48, 68, 83 (bis) ; to see, look at, inspect, look into, search, 98 ; fut. pass. part. *wuchun hyot<sup>u</sup>mas*,

I began to look for him, 48; past part. m. sg., with suff. 1st pers. sg. ag., *wuchum*, I saw, &c., 3, 68, 83 (bis), 98 (= K. Pr. 18).

*wud<sup>u</sup>*, adj. awake, not asleep; m. pl. nom., with emph. *y*, *wudiy*, 32; pl. dat. *wuden*, 32.

*wadal*, interchange; *adal ta wadal*, confusion, K. Pr. 102.

*wadun*, to weep, lament; fut. sg. 1, with suff. 2nd pers. sg. dat. *waday*, I will weep for thee, 67.

*wudun*, conj. 2, to awake from sleep; met. to come forth from obscurity, to become actively manifest; past f. sg. 3, with suff. 1st pers. sg. dat., *wuzūm*, it (fem.) became manifest to me, 25. Cf. *wuzun*.

*wōdur*, m. the womb; sg. dat. *wōdaras*, 51.

*vidis*, see *vyod<sup>u</sup>*.

*wag*, f. a horse's bridle; sg. abl. *wagi unun*, to bring by the bridle or to the bridle, to bring under subjection, 37; *wagi hyon<sup>u</sup>*, to take (a horse) by the bridle, 69; *wagi ratun*, to hold (a horse) by the bridle, 26.

*vēgalun*, to melt, deliquesce; conj. part. *vēgalith*, 69.

*wāh*, interj. of astonishment and admiration, 68.

*vih<sup>t</sup>*, see *ryuh<sup>u</sup>*.

*wuhi*, f. coal that has been set alight, burning coal, red-hot coal, 82.

*wāhāri-waharas*, adv. throughout the whole year, from year's end to year's end, 46.

*wahawun<sup>u</sup>*, nom. ag. (of a river) flowing, in full flood; f. sg. nom., with emph. *y*, *wahawūnūy*, 96; dat. *wahawañi* (m. c. for *-wañē*), 57.

*wākh*, m. voice, the power of expression by word, in Saiva philosophy, one of the five *karmēndrigas*, or faculties, or powers, of action, 2; a word, *wākh ta wabun*, a word and a sentence, esp. the mystic formula confided to a disciple by his preceptor, a guiding principle, 94; in 104, *wākh* is the equivalent of the Skr. *rākyā*, i.e. Lallā's sayings (*Lallā-vākyāni*), or the verses composed and recited by her.

*wakhun*, m. a story, a tale, 84.

*wakhur*, m. a cake offered in sacrifice, a sacrificial cake, 10, 77.

*wōkh-shun*, m. scraping out and emptying a pot with a ladle or spoon, taking out the food to the last scrap, 95.

*rikās*, m. expansion, wide extent; *sa-rikās*, that which has wide expanse, the total expanse of creation, the visible creation, 1.

*rikāsun*, to become widely expanded, to widen out and extend to some distant limit; fut. sg. 3, *rikāsē* (m. c. for *rikāss*), 22.

*wūl*, m. a hair of the head; sg. abl. *mast-wāla*, (to bind) with a single hair of the head, 24.

wōl<sup>u</sup>, m. a suffix forming nouns of agency or possession, as in *graṭa-wōl<sup>u</sup>*, a miller, from *graṭa*, a mill, 86. Cf. wōn<sup>u</sup>, 2. wālun (causal of *wasun*, q. v.), to cause to descend, to bring down; past part. m. sg., with suff. 1st pers. sg. ag., *wōlum*, I brought down, 104.

wōlinj<sup>ü</sup>, f. the heart (as the seat of the affections), 25.

wōlasun, to rejoice; hence, to rejoice in any business, to be zealously engaged in it; old pres. sg. 3, with suff. 3rd pers. sg. dat., *wōlasēs*, he is zealously engaged in it, 14.

wumr, f. age, a man's life; sg. gen. (f. sg. nom.) *wumri-hünz<sup>ü</sup>*, K. Pr. 56.

vimarsh, m. consideration, reflection, examination, discussion; sg. abl. *vimarshē*, 15, or (m. c. *vimarshā*), 16.

wan, m. a forest; pl. nom. *wan*, 25; *wan-kāv*, a forest-crow, 28; *wan-wās*, abode in a forest, the life of a hermit, 55, 64.

wān, m. a shop; pl. dat. *wānan*, K. Pr. 102; *bōwārī-wān*, a weaver's workshop (sg. abl. -*wāna*), 102.

rēn (13) or *vēnā* (12), postpos. without, free from, 12; apart from, distinct from, 13.

wōn<sup>u</sup>, 1, m. a shopkeeper; sg. dat. *wōnis*, K. Pr. 20.

wōn<sup>u</sup>, 2, m. a suffix forming nouns of agency or possession, i. q. *wōl<sup>u</sup>*, q. v.; as in *shruta-wōn<sup>u</sup>*, a hearer, a person who can hear, i. e. who is not at all deaf, 20; *brama-wōn<sup>u</sup>*, a wanderer, one who roams about, 26; *pruthi-wōn<sup>u</sup>*, of or belonging to the earth, 52; sg. dat. *skūba-wōnis*, to (a mill) which possesses beauty, i. e. which is adorned, 52.

wōnda, m. a man's inner feelings and thoughts, (as the seat of the feelings and thoughts) the heart or soul; sg. dat. *wōndas*, 72; loc. *wōndi*, 49.

vēndun, to get; hence, to take to, have recourse to (some course of conduct or the like), 64; to look upon as, consider as, 43; impve. pl. 2, *vēndiv*, 64 (bis); past part. m. sg., with suff. 3rd pers. ag. ag., *vēndus*, 43.

wanun, 1, to say, 89, 94; to say a thing is so-and-so, to call a thing by such-and-such a name, 15; past. part. m. sg. *won<sup>u</sup>*, 15; with suff. 1st pers. sg. ag., *wonum*, 89; with suff. 3rd pers. sg. ag. and 1st pers. sg. dat., *won<sup>u</sup>nam*, he said to me, 94.

wanun, 2, m. a speech, a thing said, a saying, 108; (properly inf. or verbal noun of *wanun*, 1).

wōñē, adv. now, even now, at this very time, 99 (bis), (= K. Pr. 46).

wōpadun, conj. 2, to come into being, be produced; pres. part. in sense of pres. pl. 3, *wōpadān*, 56.

wōpadēsh, m. instruction; esp. true instruction, right teaching, 1, 2, 51-4, 66, 80.

*věphol<sup>u</sup>*, adj. fruitless, bearing no, or imperfect, fruit, 55.

*wār*, m. the right, or propitious, time (for anything); *děnas wār*, the propitious moment of the day (for giving a child); (Thou, i.e. God, didst not know) this moment (in respect to some people), i.e. hast given them no children, K. Pr. 102.

*wör<sup>u</sup>*, f. a garden; *hāka-wör<sup>u</sup>*, a vegetable-garden, 63; with emph. *y*, *wör<sup>u</sup>y*, only a garden, nothing but a garden, i.e. the bare ground with no produce on it, 63.

*wūrdhwa-gaman*, m. the act of going upwards, ascending into the sky, 38.

*war<sup>a</sup>n*, m. colour, hue, 15.

*warun*, m. Name of the god of the waters, Varuṇa; hence, met., water generally, 53.

*wās*, m. an abode, 55; *wās hyon<sup>u</sup>*, to take up an abode; with suff. of indef. art., *wāsā hyon<sup>u</sup>*, 18; *wan-wās*, abode in a forest, the life of a hermit, 55, 64; *atha-wās*, hand-grasping, 92; see *atha*.

*vishom<sup>u</sup>*, adj. uneven; hence, (of a net) tangled, complicated; m. sg. dat. *vishemis*, 6.

*vishēsh*, m. a special kind, a speciality; hence, *vishēsh karun*, to perform a speciality, to act perfectly in some particular character, 54.

*vishēy*, m. the scene of action, ground of action, basis, 71.

*wasun*, conj. 2, to descend; past f. sg. 3, with suff. 1st pers. m. sg. dat., *wüchüm*, it descended to me, 69. The causal of this verb is *walun*, q. v.

*věsarzun*, to take one's leave, to depart; conj. part. *věsarzit* *kělh*, having departed, 9.

*wot<sup>u</sup>*, for *wath*, in *sh<sup>e</sup>wot<sup>u</sup>*, q. v.

*wath*, f. a road, way, path, 41; sg. abl. *watē* (or *wati*), (going, &c.) by a road, 41, 98 (bis) (= K. Pr. 18); *wata-got<sup>u</sup>*, adj. going along a road, going by way of, 57; *wata-nōsh<sup>u</sup>* (pl. nom. -*nōsh<sup>i</sup>*), a road-destroyer, a highway robber, 43.

*wat<sup>h</sup>*, m. a round stone; with indef. art., *waṭā*, 17 (bis).

*wāt<sup>h</sup>*, m. joining together, construction; hence, the material of which a thing is constructed, 17.

*vělh*, f. the river Jihlam (in Skr. *Vitastā*), the principal river of Kashmir, K. Pr. 102 (where it is used as a symbol of prosperity, owing to the fruitful crops produced by its waters).

*wōthun*, conj. 2, to rise, arise; impve. sg. 2, *wōth*, 10, 75; conj. part. *wōthith*, 105; past m. sg. 3 *wōthā* (m. e. for *wōth<sup>u</sup>*), 1; *layē wōthun*, to rise to absorption, to become dissolved into nothingness, 1.

*wuṭhun*, to twist (rope); pres. m. sg. 2, *chukh wuṭhān*, 107.

*waṭun*, to unite; *šaṭun waṭun*, to cut and unite, to separate

and bind together ; conj. part. *taṭith waṭith zānun*, to know how to separate and to unite, 80.

*wātun*, conj. 2, to arrive, come (to) ; past m. sg. 3, with suff. 1st pers. sg. gen., *wōtum*, arrived to my (understanding), 60 ; pl. 3, *wōlī*, 51 ; f. sg. 1, *wōṭūs*, 60, 82.

*watari*, adv. continually, without cessation, 78, 79.

*wōttom<sup>u</sup>*, adj. excellent, first-rate ; *wōttom<sup>u</sup> wōttom<sup>u</sup> dēsh*, various lands, each of which is excellent, 53.

*wūchūm*, see *wasun*.

*wasun*, m. a saying, a sentence of instruction, 94 (bis).

*vēbun*, conj. 2, to fit into ; fut. sg. 3, with emph. *y*, *vēsiy*, 47.

*vēbār*, m. judging, meditating upon and deciding about anything, discriminating about anything, 28–9, 71, 79 ; sg. dat. *vēbāras*, 28 ; abl. *vēbāra*, 71, 79.

*vēbārun*, to meditate upon, discriminate concerning anything ; impv. sg. 2, with suff. 3rd pers. sg. acc., *vēbārun*, meditate on it, 30.

*wōṭṭarun*, to utter, pronounce ; past part. m. sg., with suff. 1st pers. sg. ag., *wōṭṭorum*, 58.

*wāv*, m. the wind, 24, 83 ; the vital airs circulating in the *nādis* (see *nādi*), a synonym of *prān*, 2, q. v., 69 ; sg. abl. *wāwa*, 83 ; pl. nom. *wāv*, 69.

*rēwahōri*, adj. occupied, busy, 65 (where it may mean either ‘occupied in worldly pursuits’, or else ‘occupied in religious practices’).

*wārun*, to sow ; 2 past part. m. sg., with suff. 2nd pers. sg. ag., *wāryōth*, 66.

*ryod<sup>u</sup>*, adj. known, 56 ; —°, one who knows, as in *tattwa-ryod<sup>u</sup>*, one who knows and understands the *tattwas* (see *tattwa*), 20 ; m. sg. dat. -*vidis*, 20.

*ryuh<sup>u</sup>*, m. sudden change from one condition to another ; hence, the sudden ‘sport’ (*hlā*) of the Divinity, by which He manifests Himself in creation ; pl. nom. *vih<sup>i</sup>*, 109. In modern Ksh. this word is *vih*.

*vyondun*, see *vēndun*.

*wāz*, m. a cook ; sg. dat. *wāzas*, 83.

*wuzūm*, see *wudun*.

*wuzun*, conj. 2, i. q. *wudun*, q. v., to awake from sleep ; to come forth from obscurity, to become actively manifest ; fut. sg. 3, *wuzē* (m. c. for *wuzi*), 39, 40.

*wuzanāwun*, to awaken (another) from sleep ; past part. m. sg., with suff. 1st pers. sg. ag., *wuzanōwum*, 105.

*yē*, interj. O !, *yē gōrā*, O teacher !, 56.

*yid* (18), *yud<sup>u</sup>* (23, 24), *yod<sup>u</sup>wanay* (10) or *yid<sup>u</sup>way* (64), conj. if.

*yōg*, m. intense abstraction, religious ascetic abstraction and meditation; *yōga-kal*, the art, or practice, of such abstraction, 14.

*yōgi*, a *yōgi*, one who practises *yōg* (q. v.), 14.

*yih*, 1, proximate demonstrative pronoun, this, he; (as a pronoun) 20, 26, 54, 58 (bis), 84 (bis), 85 (bis), 109; (as a pronominal adjective) 7, 13, 28, 95; combined with *tih*, that, *suy yih*, that very, 58.

This pronoun is either animate or inanimate, and the animate forms may be either masculine or feminine. The inanimate forms are of common gender. Moreover, there is a cross-division, according as it is used as a pure pronoun, or as a pronominal adjective. We shall consider the purely pronominal forms first.

As an animate pronoun, the following forms occur:—

Masc. sg. nom. *yih*, 26.

Fem. sg. nom., with emph. *y*, *yihay*, she verily, this very woman, 54 (ter).

As an inanimate pronoun, we have:—

Sg. nom. *yih*, 84 (bis), 85 (bis); with emph. *y*, *yuhuy*, this very, this alone, 1, 20, 58; *suy yih*, that very, 58.

Pl. nom. *yim*, 109.

As a pronominal adjective, it occurs, in these poems, only as referring to inanimate things; viz.:—

M. sg. nom. *yih*, 7, 28; with emph. *y*, *yuhuy*, 13.

Dat. *yith*, 95.

*yih*, 2, relative pronoun, who, which, what. It is either animate or inanimate, and the animate forms may be either masculine or feminine, while the substantival inanimate forms are of common gender. There is also the cross-division into its forms as a pronominal substantive and into its forms as a pronominal adjective.

As an animate pronominal substantive, or pure pronoun, the following forms occur:—

m. sg. nom. *yus<sup>u</sup>*, 20, 24, 37, 45, 65.

m. sg. dat. *yēs*, 15 (bis), 21, 33, 34, 37; *yēmis*, or, with emph. *y*, *yēmisay*, 5.

m. sg. ag. *yēm<sup>i</sup>*, 5 (bis), 26, 43, 62 (bis).

m. pl. nom. *yim*, 95; ag. *yimav*, 6, 27.

As an inanimate pronominal substantive, we have:—

sg. nom. *yih*, 20, 21, 107.

sg. abl. *yēwa*, by which; hence, in order that, so that 28 (bis), 75.

As a pronominal adjective, we have:—

m. sg. nom. (inan.) *yuh<sup>u</sup>*, 61; *yuh*, 8; *yih*, 58 (bis); 61.

f. sg. nom. (inan.), with emph. *y*, *yōsay*, 52.

m. sg. dat. (inan.) *yēth*, 47.

m. sg. ag. (an.) *yēm<sup>i</sup>*, 24.

m. pl. nom. (inan.) *yim*, 76; with emph. *y*, *yimay*, 13.

This pronoun is often repeated in various idiomatic senses. Thus, *yus<sup>u</sup> yih dapiy*, who will say what to thee, i.e. whoever will say anything to thee, 20; *yēs yih rōtē*, to whom what is pleasing, to whom anything is pleasing, i.e. whatever is pleasing to each, 21; *yih yih karm*, whatever work, 58; *yuh<sup>u</sup> yih karm*, whatever act, 61.

*yēk<sup>u</sup>*, card. one; *yēkny*, only one, nothing bnt, 7; *yēka-wāth*, of one construction, of the same material, 17 (see *wāth*).

Cf. *ok<sup>u</sup>* and *akh*.

*yēli*, adv. at what time, when, 31, 44, 49, 82, 102, 103 (bis); K. Pr. 57.

*yēma*, m. Yama, the god of death, and judge of souls after death; *yēma-bayē*, the fear of Yama, the fear of death, 27; *yēma-bāth*, Yama's apparitors, who drag away the soul of a dying person to judgement, 74.

*yēmb<sup>u</sup>-real*, f. the narcissus, K. Pr. 56.

*yēna*, Adv. from what time, since; *yēna-pēthā*, id. 93.

*yun<sup>u</sup>*, to come; fut. pl. 3, *yin*, which with suff. 2nd pers. sg. dat. appears in K. Pr. 57 as *yinanay*, they will come (i.e. return home) (after having abandoned) thee; past m. sg. 3, *āv*, 9, 91; pl. 3, *āy*, 19; f. sg. 1, *āyēs*, 35, 41, 98, 109 (bis); K. Pr. 18; 3, *āyē*, K. Pr. 20.

*yund<sup>u</sup>*, m. an organ of sense or action, in Skr. *indriya*. There are five organs of sense (*buddhīndriya* or *jñānēndriya*), viz. the organ of smell (*ghrāṇēndriya*), of taste (*rasaēndriya*), of sight (*darśanēndriya*), of touch (*sparsēndriya*), and of hearing (*śravaṇēndriya*); there are also five organs of action (*karmēndriya*), viz. the organ of generation (*upasthēndriya*), of excretion (*pāyvindriya*), of locomotion (*pādēndriya*), of handling (*hastēndriya*), and of voice (*vāgindriya*). There are thus two pentads of sense and action, respectively. In 79, it is probably the latter pentad that is referred to. Pl. nom. *yindi<sup>i</sup>*, 79.

*yār*, m. a friend, a beloved; the Beloved, i.e. God, 99 (bis), 100; K. Pr. 46 (ter).

*yōr*, relative adv. of place, where; with emph. *y*, *yōr<sup>i</sup>*, where even, in the exact place where, 61; *yōra*, whence, from where; with emph. *y*, *yōray*, from the very place whence, 19.

*yishwar*, m. the Lord (Skr. *īvara*), a title of the Supreme Siva, connoting His power and lordliness, 43.

*yaitu*, rel. pron. adj. as much (mod. Ksh. *yāt<sup>u</sup>*), 81.

*yēti*, rel. adv. of place, where, 88; from where, whence, 57.

*yiti*, adv. of place, here, in this place; hence, here, in this world, 73.

*yut<sup>u</sup>* (or *yit<sup>u</sup>*), adv. of place, here, in this place; hence, here, in this world, K. Pr. 102 (bis).

*yūt<sup>u</sup>*, see *yaitu*.

*yitha*, rel. pron. adv. of manner, as K. Pr. 46; *tithay . . . yitha*, so . . . as, exactly like, 100.

*yuthu*, rel. pron. adj. of manner, of what kind, as; with emph. *y*, *yuthuy*, 55; used adverbially, exactly as, 64.

*yūt<sup>u</sup>*, adj. many, much, 102; K. Pr. 102; as adv., very much, 103. In all these cases with emph. *y*, *yūt<sup>u</sup>y*.

*yish*, f. wish, desire, loving longing, 29, 40, 45; sg. abl. *yishi*, 29, or (m. c.) *yishē*, 45.

*yōzan*, m. a league; *yōzana-lach*, a hundred thousand leagues, 26.

*zi*, conj. that, so that (consecutive), 48.

*zad*, adj. non-sentient, inert; *zada-rūp<sup>i</sup>*, like an insentient thing, stolid, 20.

*zūdē*, see *zūr<sup>u</sup>*.

*zadul*, adj. pierced with holes (as in a sieve); *zadal thāy*, a shade full of holes, like that thrown by a broken thatch, K. Pr. 102.

*zag*, f. the world, 16.

*zāgun*, to watch a person (dat.), 48; to be watchful, to keep wide awake (in this sense used impersonally in the past tenses), 78, 79; fut. sg. 3, *zāgi*, 78, 79; past part. m. sg., with suff. 1st pers. sg. ag. and 3rd pers. sg. dat., *zōg<sup>u</sup>mas*, I remained watching him, 48.

*zigar*, m. the liver (the seat of the affections and desires), 49.

*zāh*, card. two, 75.

*zal*, m. water, 38–40, 45, 47, 81; sg. gen. *zaluk<sup>u</sup>* (f. sg. ag. *zalaci dōñi*, with a stream of water, 39, 40); pl. dat. *zalan*, 81; *zala-host<sup>u</sup>*, a water-elephant, a sea-elephant (a mythical animal), 47.

*zōl<sup>u</sup>*, m. the joint where a branch leaves the parent stem, or where two branches commence to fork; hence, met. *kāla-zōl<sup>u</sup>*, efflux, or passing, of time, 64; sg. ag. (or instr.) *zōl<sup>i</sup>*, 64.

*zalamay*, m. that which is composed of water; hence, the waste of waters which is all that is left at the destruction of the universe, 93. Cf. *may*.

*zūlun*, to burn (transitive), to burn up; past part. m. sg., with suff. 1st pers. sg. ag. *zōlum*, 49.

*zalawun<sup>u</sup>*, n. ag. burning, fiery hot, blazing; f. sg. nom. *zalawāñi* (m. c. for *zalawūñi*), 57.

*zāmun*, to yawn; fut. (in sense of pres.) sg. 3, *zāmi*, 46.

*zan*, 1, m. a man, a person; hence, the world of men, people 31; sg. dat. (in sense of loc.), *zanas*, 31.

*zan*, 2, adv. as it were, as though, like, 29, 31, 83, 106.

*zān*, f. knowledge; esp. the true knowledge of the Supreme; *lub<sup>u</sup>m zanas zān*, I obtained (a reputation for) knowledge among people, 31.

*zana*, in *kō-zana* (73, 74) or *kō-zanañi* (72), see *kō-zana*.

*zēn*, see *zyon<sup>u</sup>*.

*zin*, m. a Jina, i.e. the Buddha, 8.

*zūn*, f. moonlight; sg. dat. *zūnē* (m. c. for *zūni*), in the moonlight, 9; *pot<sup>u</sup> zūn*, the end of the moonlight, the last hours of the night; sg. dat. (for loc.) *pot<sup>u</sup> zūni*, 105.

*zinda*, adj. alive; with emph. *y*, *zinday*, even while alive, 68.

*zang*, f. the leg, K. Pr. 102.

*zānun*, to know, 20, 30, 41, 64 (bis); K. Pr. 102; to get to know, to come to know, to accept as true, 7 (bis), 10, 71, 77, 85, 90; to know how; *raṭith zānun*, to know how to seize, 26, 80; *gaṭith zānun*, to know how to make, 80.

Conj. part. *zōnīth*, 20, 64; impve. sg. 2, *zān*, 71; with suff. 3rd pers. sg. acc., *zānun*, know it, 30; fut. sg. 1, *zāna*, 41; 2, *zānakh*, 10 (pres. subj.), 77; *zānēkh*, 64; 3, with suff. 1st pers. sg. gen., *zānēm*, it, belonging to me, will know, 85; past. part. m. sg. *zōn<sup>u</sup>*, 26; with suff. 1st pers. sg. ag. *zōnum*, 7 (bis), 90; with suff. 2nd pers. sg. ag. and 1st pers. sg. dat. (*dativus commodi*), *zōn<sup>u</sup>tham*, K. Pr. 102; cond. past sg. 1, *zānahō*, 80 (bis).

*zānūñ<sup>u</sup>*, f. a mother; sg. dat. *zānañē*, 51.

*zür<sup>u</sup>*, or *züd<sup>u</sup>*, m. a condition of bad conduct, bad habits; sg. dat. *zürē* (or *züde*) (m. c. for *zürē* or *züde*) *lagun*, to acquire bad habits, 70.

*zōsun* (impersonal in the past tenses), to cough; fut. sg. 3 (in sense of pres.), *zōsi*, 46.

*ziv*, f. nature, the true nature of anything, 4.

*ziv*, m. the life, soul; the soul in the sense of a living soul, a living being, a man, 12. Cf. *zuv*.

*zuv*, m. life, 54; the soul, 106; *zuv hyon<sup>u</sup>*, to take life, to destroy life, 54. Cf. *ziv*.

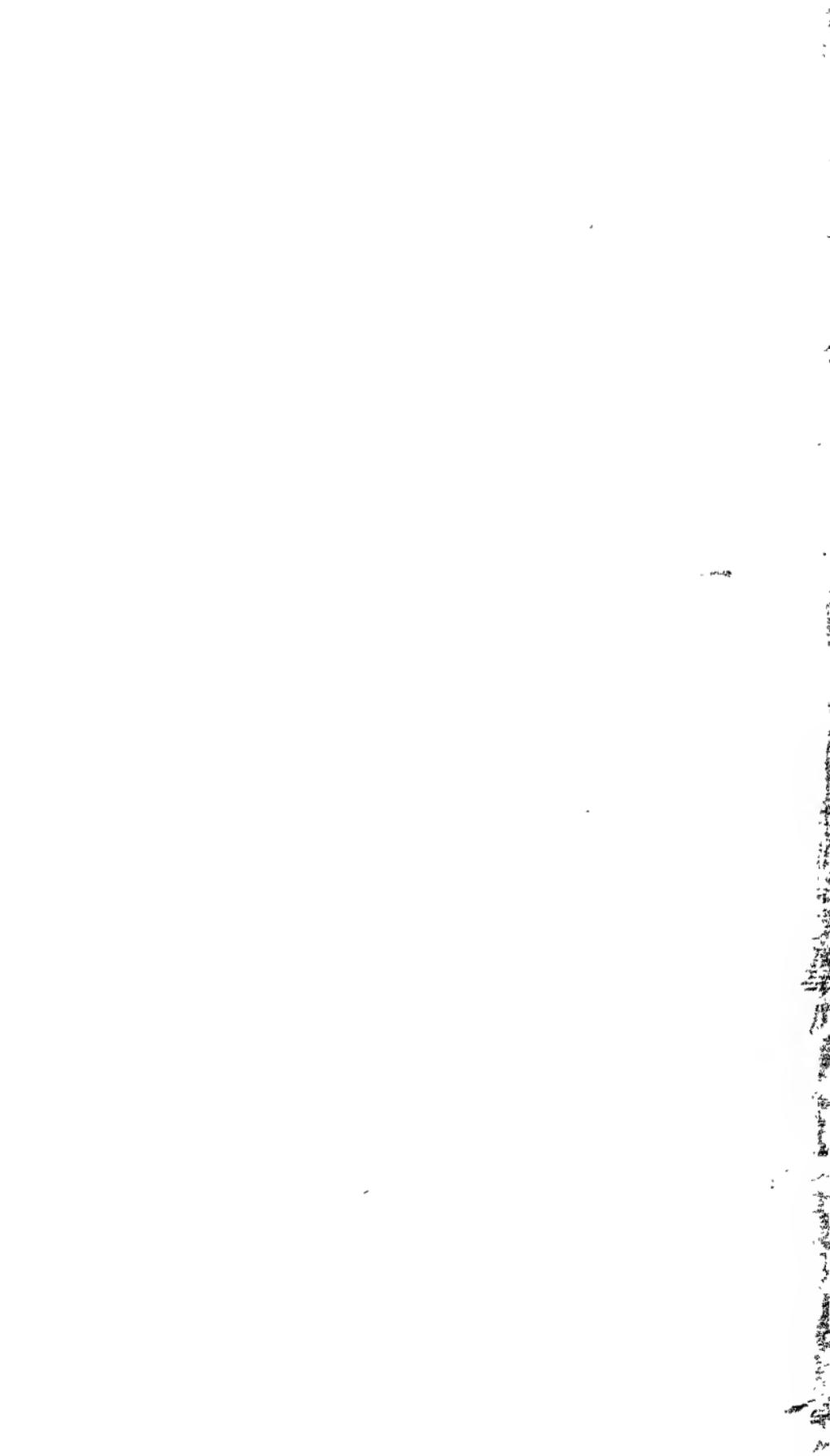
*ziwont<sup>u</sup>*, adj. living, alive, 6, 12; m. pl. nom. *ziwant<sup>i</sup>*, in *ziwant<sup>i</sup>-mōkkāt<sup>i</sup>*, men who obtain final release while yet alive, 6.

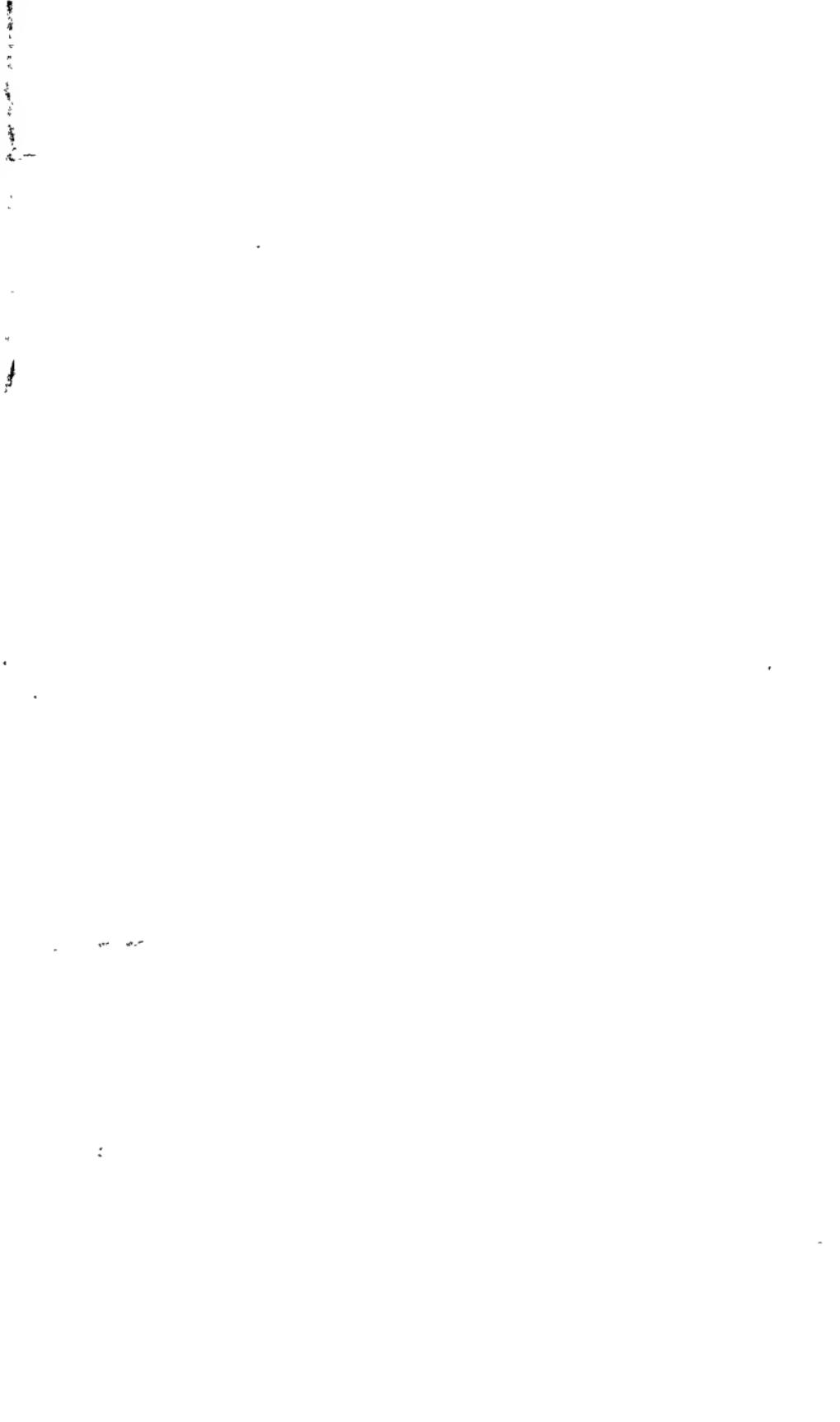
*zyon<sup>u</sup>*, to come into being, to be born; fut. sg. 3, *zēyi*, 37; *zēyē* (m. c.), 45; pl. 3 (old pres.), *zēn nā zēn*, they are being born, (and) they are not being born, i.e. when they are hardly born, immediately on being born, 47; 3 (remote) past, m. pl. 3, *zāyāy*, 51.

*zöyyul<sup>u</sup>*, adj. (f. *zöyij<sup>u</sup>*), fine, tenuous (e.g. of a thread); f. pl. nom. *zöyijē*, 102.









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